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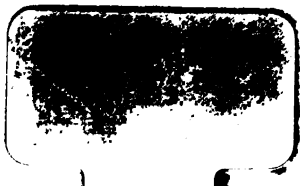
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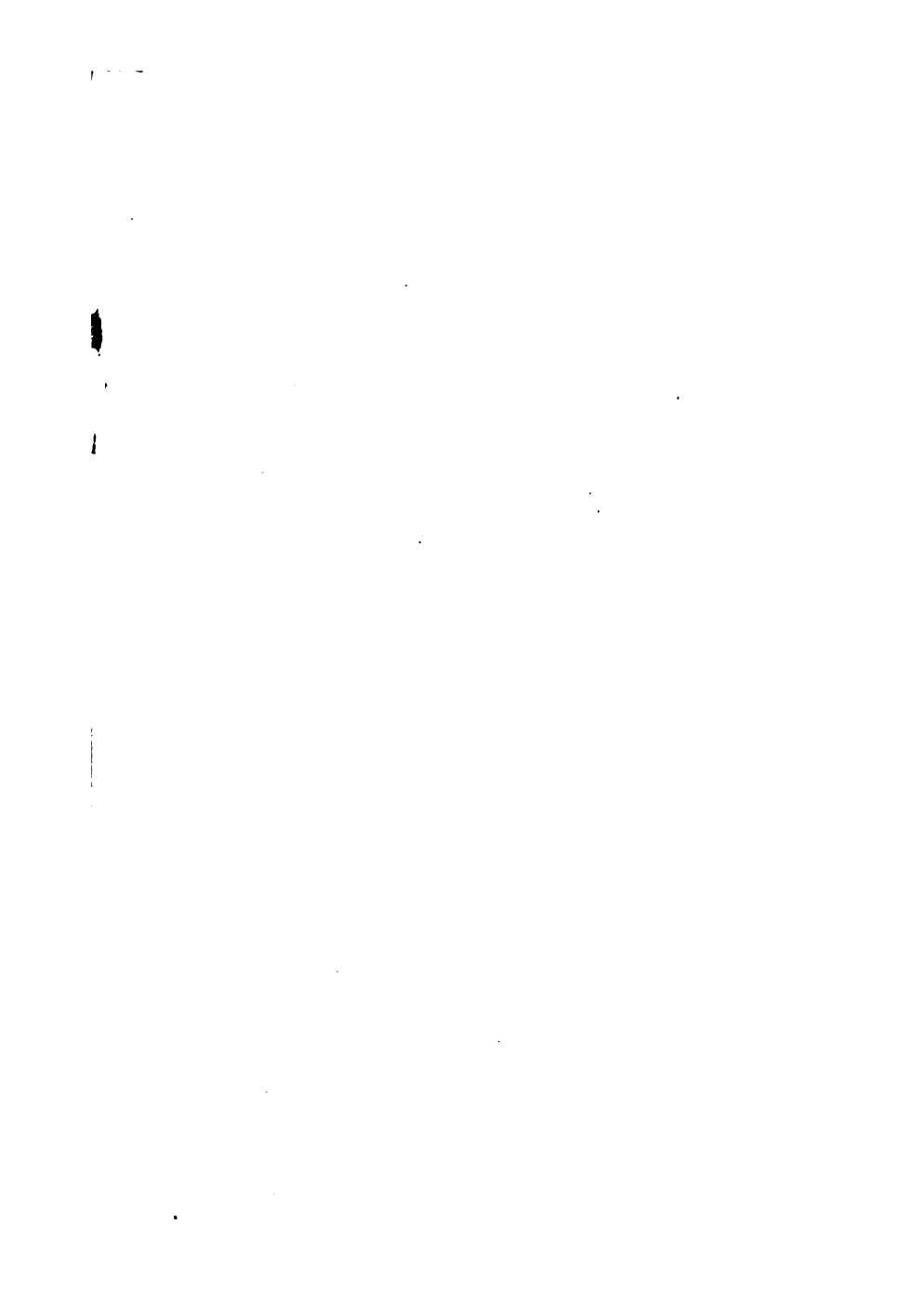
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Yrs faithfully  
E. J. B. Hughes

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# FOUR YEARS OF PASTORAL WORK:

BEING A SKETCH OF THE

## MINISTERIAL LABOURS

OF THE

REV. EDWARD JOHN REES HUGHES,

LATE CURATE OF

LYTHE, YORKSHIRE, AND RUNCTON HOLME, NORFOLK.

EDITED BY THE

REV. CECIL WRAY, M.A.,

INCUMBENT OF S. MARTIN'S, LIVERPOOL.



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TO THE  
REV. CECIL DANIEL WRAY, M.A.,  
CANON OF MANCHESTER, AND RECTOR OF RUNCTON HOLME,  
NORFOLK,  
THIS BRIEF SKETCH OF THE MINISTERIAL LABOURS  
OF HIS LATE LAMENTED CURATE  
IS INSCRIBED,  
AS A TOKEN OF FILIAL AFFECTION AND RESPECT,  
BY HIS SON,  
THE EDITOR.



## EDITORIAL NOTICE.

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IN the following attempt to place on record some account of the exemplary zeal of a devoted young clergyman, the Editor has laboured under the disadvantage of never having himself seen the subject of the Memoir.

This disadvantage, however, has been counterbalanced by the obvious facilities which, as son of the Rector, he has enjoyed, of obtaining on the spot the fullest information of the life and conversation of the late Curate of Holme, from many who cherish the recollection of his worth with the liveliest feelings of grateful affection.

The Editor takes this opportunity of thanking the relatives and friends of the deceased, with whom he has corresponded, for the ready assistance they have rendered in furnishing him with any information, letters, or papers that might be of use to this sketch; which he trusts will be considered not only as being a just tribute to the memory of the departed, but as conveying a practical lesson to the Church at large.



## INTRODUCTION.

---

A BRIEF sketch of the early labours of a young Clergyman in a country parish, may perhaps present few attractions to the general reader. Pastoral visits among farmers and the agricultural poor, the tedious monotony of the village school, and plain sermons for plain and homely people are subjects containing little of that excitement which more striking incidents furnish, and which is the main charm of most modern publications. Nevertheless these subjects possess an intrinsic importance, and their value will not fail to be appreciated by all those who watch with anxiety the present aspect of the world, and estimate as they deserve those deep principles of religion and morality which are the only sure basis of a people's happiness.

Not religious men only, but philanthropists and politicians look with well-grounded hope to the efforts of the parochial clergy to correct the ignor-



ance and depravity which abound in our towns and villages; and the present revival of a spirit of zealous self-devotion in the pastoral work, has been hailed by the Church generally as a providential antagonist to that concentrated evil, which is the natural result of our neglected population.

The subject of our present memoir was eminently endowed with this ministerial zeal, and with an almost chivalrous admiration for the doctrines and discipline of the Church of England. He moreover possessed, in a remarkable degree, the rarer grace of personal piety, and a spirit of prayer which was kept alive by habits of systematic devotion.

Of the order and frequency of his prayers, vows, and intercessions, his manuscript books of private devotion bear a striking evidence. It is these valuable relics which throw a halo round a character which might otherwise have been taken for commonplace, and give a saintly importance to every thing he has left behind. We involuntarily reverence the memory of the man whose chamber was a well-ordered sanctuary, whose life was spent in the Divine Presence, and whose last actions were the result of the highest and most disinterested motives. He may not have been endued with splendid talents, but this, so far from depreciating the value of his example, serves rather to bring such a character within the sympathies of a wider circle of imitators, and to recommend to the world, not so much those extraordinary gifts which dazzle the imagination,

as those every-day virtues which are within the reach of all.

It must not however be inferred from these remarks that Mr. Hughes was at all deficient in those natural abilities which are requisite for the due discharge of the ministerial office. He had a vigorous mind, a retentive memory, and studious habits, all which were perseveringly directed to the one great end and object of his life,—the salvation of souls. The College of S. Bees, where he spent two years, was eminently calculated to expand and mature this holy disposition. His ardent longings found their full and speedy development in an institution exclusively designed for theological students, and the following pages prove abundantly the good use he made of his time during his residence there. Indeed this memoir is chiefly remarkable as showing how rich may be the first fruits of the ministerial life, and how great an amount of good may be accomplished in four years only by a faithful discharge of pastoral duties. It contains a lesson which all may read with profit, and which the younger clergy especially may study with advantage to themselves and their flocks, a lesson of momentous consequence to the Church at large, at a time when she is putting forth her energies, and recruiting her ranks for the spiritual warfare against the powers of evil.

The opinion here expressed is fully confirmed by the testimony of one whom the editor feels to be

far more competent than himself to form a correct judgment in this case, the Rev. Dr. Parkinson, the present Principal of S. Bees. He cannot therefore do better than introduce here a letter received from that gentleman, conveying as it does a graceful tribute to the memory of his former pupil.

. . . "His history will indeed be a useful lesson to the Church, and especially in the present day. It would be a proof that men may be useful without being noisy, and that sound principles are sure of being popular, if combined with humility and patience in ourselves, and charity and forbearance towards others. He joined us here under somewhat unfavourable circumstances. His scholarship was defective, and much of his time was occupied in remedying that original disadvantage. But he was most attentive to the studies of the place, most submissive to its discipline, and affectionately beloved by those few among his fellow-students who enjoyed the advantage of his acquaintance. His nervous weakness prevented him from making much show in the lecture-room, most questions directly addressed to him being answered by a blushing silence. But in composition, he was enabled to do more justice to himself; his knowledge of the Fathers and our old English Divinity fixing a weight and dignity to his sermons, which are not often found in the compositions of one so young. It was not till he entered upon his first curacy that I became fully acquainted with the strength of his character, and the ripeness of his judgment. He was then in the habit of consulting me in all his ministerial difficulties, and I was much struck with the clearness with which he saw what were real difficulties, and what only ideal, and the reso-

lution with which he carried out the Church's system and views, without subjecting himself to the least suspicion of pedantry, or giving the slightest offence to any one with whom he had the misfortune to differ. His deep piety and unaffected modesty won at once the confidence of all, and they were soon convinced of his reasons, because they already loved the man.

"As curate of Runcion Holme, he had an opportunity of fully developing his saintly character; and I was deeply affected on my late visit to the scene of his labours and his death, not only with the impression which his life and teaching had made on his own flock, but also on the whole body of clergy with whom he was surrounded. One and all expressed, in language of the most lively gratitude, their deep sense of the benefits which they had themselves derived from his advice and example. His health was always feeble, and his abilities by no means beyond the ordinary range. But his constant and childlike reliance on a power beyond his own, and his careful training of his thoughts and feelings by an habitual application to the soundest sources of knowledge, made him not only an invaluable minister to his own flock, but an encouraging example to all ordinary ministers who have modesty enough to tread in his steps. He was a lamp in the LORD's Temple, burning with a bright and steady flame, but soon exhausted; yet leaving an odour behind it grateful to man, and as we trust accepted in heaven." . . .

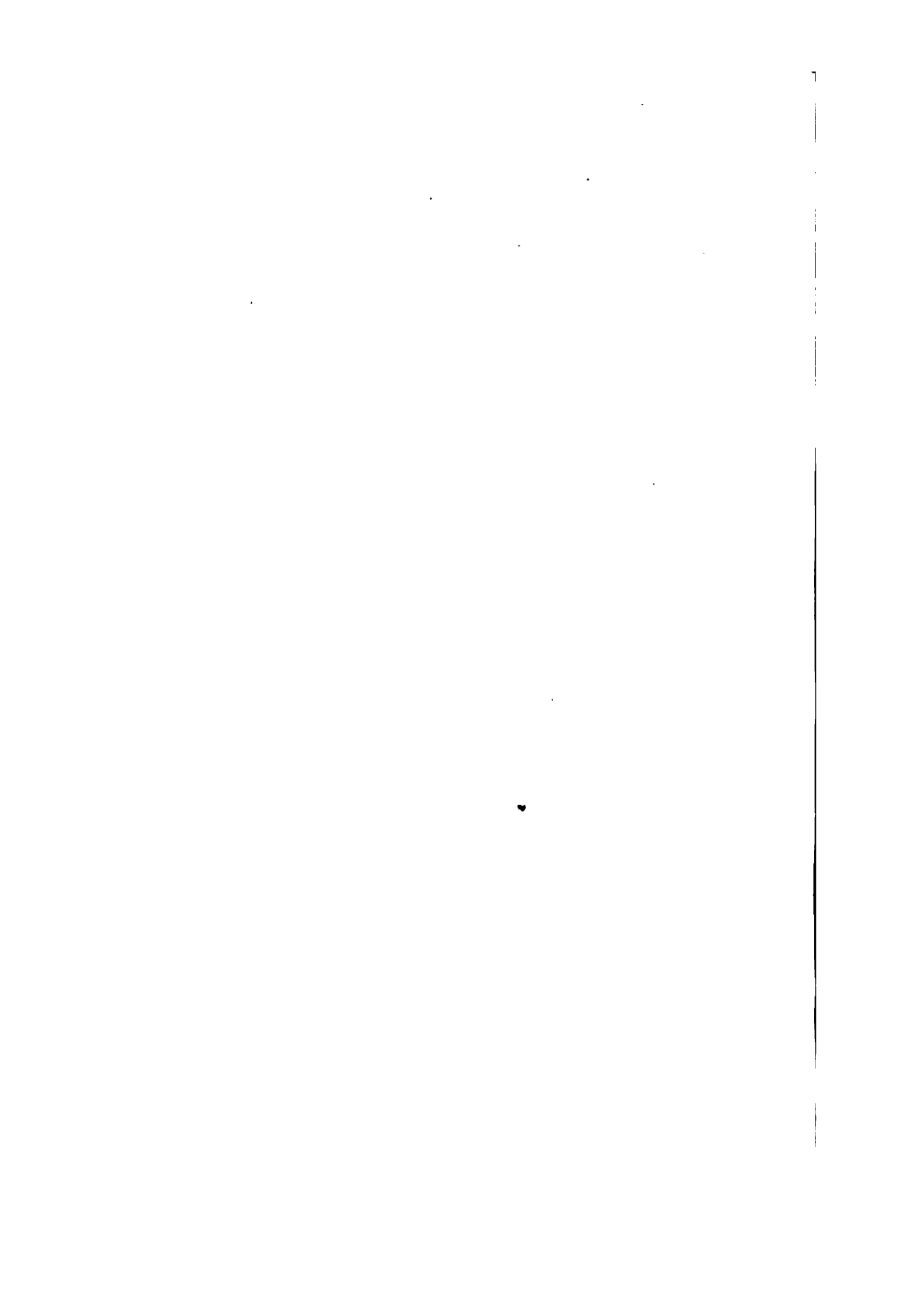
The charm and perfection of his character appears to have been the constancy with which he realized the ministerial character, and the unvarying tenor and tone of his holy conversation. He did not put on the clerical garb now and then only

to suit circumstances and appearances, but was perpetually clothed with the prophet's mantle, and his every thought and action was full of the sacred work to which he was called. And yet all this intense earnestness betrayed itself as it were unconsciously, and without the slightest formality and affectation. Wherever he went, people felt themselves in the presence of God's minister. Yet such was the simplicity and naturalness with which this character was sustained, that no one could be offended with the silent rebuke which his demeanour could not but convey to all selfishness and worldliness.

This, perhaps, is the secret of that power which he so remarkably possessed of influencing all with whom he came in contact. Realizing, as he did, the ministerial office without an effort, his whole conversation glowed with an energy which was irresistible, and his words carried with them a weight which would not have been acknowledged had they fallen from less zealous lips. The people used to say that "he never came to their houses without their feeling the better for it, and receiving clearer views of doctrine and duty." And the most striking fact connected with this power of influence was, that it was equally felt by *all* the parishioners, high and low,—the Rector's family no less than the poorest labourer, thankfully acknowledging the benefit they received from his conversation.

Some record of the life of one thus gifted can

hardly be without profit. As it is the duty of every one, and emphatically of the Christian minister, to influence others for good, how to acquire this talent, and exercise it wisely, is a lesson which none should be above learning even from a young man who occupied the humblest and least esteemed post in the Church of God.



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MEMOIR  
OF THE  
REV. E. J. R. HUGHES.

---

EDWARD JOHN REES HUGHES, the son of Captain Edward Hughes and Susan his wife, was born at Calcutta November 3rd, 1825, and was baptized on the 26th of February, 1826, as certified by William Eales, senior chaplain at the Presidency of Fort William, Bengal.

Before he was five years old, his father being dead, he was sent to England, where he was received and nurtured with the tenderest care by his paternal grandmother and aunt. Their residence was at that time at Caermarthen, where there happened to be "an excellent preparatory school kept by two pious ladies, who had the happy art of gaining the affections, making instruction agreeable to their young pupils." To this school Edward

Hughes was sent, and he ever retained a high respect for his early instructresses, who were in turn much attached to him.

When about ten years old he was placed at school, first at Llandilo, and subsequently at Ferry Side, Caermarthenshire, under the care of the Rev. E. Andrews, now rector of Llanfrothen, North Wales, who records his reminiscences of the boy in the following terms: "occasionally there appeared in him shades of Indian indolence, that might at the moment induce those who did not know him to imagine that nothing could rouse him to exertion; but as soon as his dark expressive eye rested upon a congenial object, the little fellow became all life and energy. Being of a warm temperament, and thoroughly disinterested, he was ever ready to contribute what he could to the gratification of his school mates. My impression of him was, that he would (D.V.) be particularly well adapted to discharge creditably the active business duties of life—duties that require the exertions of both mind and body. Sincerity, earnestness, and disinterestedness, might be clearly traced in his school sayings and doings."

One of his schoolfellows also speaks of him as "a remarkably frank, generous, and energetic boy."

In 1838 he once more came under his mother's charge, and removed with her to London in August, 1839. In the following year he took up his residence with Mr. C— his guardian, who managed

for him some little property, to which at this time he became entitled in right of his father. This gentleman bears willing testimony to the youth's uniform good and dutiful conduct while under his roof. "Not once," he says, "in the many years we were connected with him, did he give us reason to be dissatisfied with him. He was indeed a rare instance of correct behaviour in a boy from India."

In another letter he speaks of his being "of a very retiring disposition, extremely taciturn, and reserved even towards those with whom he was most intimate."

Beneath this shy and reserved exterior, however, there throbbed a warm and sensitive heart: and it was in his correspondence that he gave utterance to those feelings of deep affection which he maintained towards all his relations, and those friends who had showed him any kindness.

It may indeed be said that there is nothing very meritorious in the possession of natural affection, still as the want of it is an unpardonable blot upon a character, however otherwise excellent, and the claims of family ties are but indifferently recognized in these days,—a lack of dutifulness being considered as easily compensated by *conversion* in riper years,—it would hardly be doing justice to the subject of this memoir, and to the perfection of his character, to omit all mention of that loving temper which endeared him to all who knew him intimately.

This warmth of affection will be observable in several of his letters. His aunt remarks that "he was the kindest and most affectionate nephew; no son could show more consideration for a beloved mother, and that his last letter was one of congratulations upon her birthday, which he never omitted."

It appears that his friends had originally advised his preparing for the medical profession, and that Dr. C—, the brother of his guardian, had offered him very advantageous terms as a medical student. There is also reason to believe that he had thoughts at one time of engaging in mercantile pursuits. These intentions, however, were providentially overruled through the influence of the lady who had proved one of his earliest and best friends, as the following letter intimates.

"My dearest Aunt M——

"There is no one in this wide world whose handwriting I am so glad to see as yours. There is no one whose letters are more truly welcome, or which afford me greater gratification than yours. It needs not your last letter to assure me that I am often in your thoughts. I am afraid you have formed too exalted an opinion of me. However, be that as it may, I certainly shall endeavour in my journey through life to throw as much sunshine on your declining years as I am able. . . . Under GOD, I am indebted to you for being a minister in the Church. Had you not proposed the most glorious profession under heaven for my consideration, and written to Mr. J—— about S. Bees, I should, for aught I know, have been

either still idling my time in the metropolis, or driving a quill at some desk in the Babylon of the British Empire. Never, my dear aunt, can I forget this, and your innumerable kindnesses from childhood to the present hour."

An extract shall here be given from another letter to the same lady, as it refers to his recollections of this period of his life, though subsequently written. Speaking of the duty of a young man upon whom had recently devolved the protection of his sisters, he says—

"A mistaken notion is too widely prevalent among those who are verging on manhood in these days, as to the requisites, or more correctly speaking, the qualifications for earning the character of *manliness*. Some seem to think that being able to use the dice-box with dexterity is a requisite, others to excel at billiards, others seem to think that nocturnal rambles among the haunts of the most vicious and depraved of their fellow men are most likely to earn them this character. Whereas, if they only reflected they would be led to see that true manliness consists in a bold, steady discharge of our duties moral and social. The purer Christian a man is, the more likely is he to attain to the masculine vigour which he desires. Those among my acquaintance whose tone of thought and conduct exhibit most manliness, are those who have braced their minds by the study of some of our standard authors, such as the writings of Bacon, Burke, Clarendon, &c.

"You may be inclined to ask why I have dilated on this subject. I would say, it is because the thoughts of the temptations which I escaped when living near that

Babel of iniquity London came fresh into my mind, and forced me to do so. I cannot tell you how grateful I am for the marvellous escapes I have had. I have always been a firm believer in the pious opinion that each man has his guardian angel, and I believe my ministering spirit was permitted by the ALMIGHTY to shield me from harm."

This belief in a superintending Providence was connected with an event which occurred when he was a boy, and which made a deep impression upon his mind. He was living at the time with his aunt in Wales, and she prevailed upon him to take a walk with her by the river side; on coming up to a water mill situated at the opposite side of the river, they observed a boy sitting upon a tree that overhung the water. It was here that he felt a strange fascination in the sight of the rushing water, and could hardly be prevailed upon to leave the spot. After proceeding a short distance he positively refused to accompany his aunt further, but ran back again alone, impelled by an unaccountable impulse until he came opposite to the mill. That instant he saw the boy fall from the tree into the water. Having observed some labourers at work at a little distance from the place, he flew to them with a speed almost miraculous to announce the danger, and one of the men was just in time to plunge in and rescue the drowning boy. When speaking of the intense delight he experienced at having been the means of saving the life of a fellow creature, he always added that it was his firm con-

viction that the impulse which brought him back to the spot was in the strictest sense of the word *Providential!*

This angel of God's providence so early recognized by the ingenuous boy, never left him until he was brought to minister within the sanctuary.

In the year 1841 he was *confirmed* by the Bishop of London, at S. Thomas's Church, Brixton, an event which was recorded, and doubtless commemorated, together with the day of his *first Communion*, in his book of private devotions.

It was in 1846, being then in his twentieth year, that he was encouraged to hope that "*the most glorious profession under heaven*" was within his reach. It would seem that he had long secretly cherished a desire to dedicate himself to the ministerial life; for on its being proposed to him that he should at once commence a course of reading to qualify himself for entering at S. Bees, his answer was, that the ministry "was the first wish of his heart, but he feared his means were not equal to completing his education for it, and therefore he had been silent on the subject." And from the following prayer which was found among his papers, it is evident that he was not disposed to shrink from the labours and self-denials even of a Missionary life, if it should please God to call him to them.

"Blessed LORD, if it be Thy will that I should become a preacher of Thy word to the heathen—to the numerous



people scattered over the globe who are sitting in darkness and the shadow of death,—Endow me, I beseech Thee, with a portion of the indefatigable zeal of Thine Apostle Paul, that I may not be deterred by all the horrors of earth and sea, nor by the fear of persecution or death, but that I may manfully fight under the banner of the Cross against the enemies of the Holy Catholic Church; and this I beg in the Name and through the Intercession of our LORD JESUS CHRIST. Amen.”

---

#### PREPARATION FOR S. BEES.

HE now removed from London to Whitehaven, in Cumberland, where a relation of his, the Rev. John Jenkins, at that time the incumbent, kindly received him into his house, and directed his studies. Here at a distance from the noise of the “Babylon” he so little relished, in the seclusion of the quiet parsonage, and surrounded by books congenial to his taste, he laboured with the most unremitting diligence to make up for lost time, and to prepare himself for the neighbouring theological college.

At this period of his life it is evident that he devoted a very considerable portion of his time to prayer, meditation, and the study of Holy Scripture. The order and frequency of these devotions prove how fully convinced he was, that whatever means of instruction he might need to qualify

himself for the holy profession, his first aim should be to be "taught of God."

The following is printed verbatim from a small manuscript volume which was clearly his constant companion in his closet, and entitled "The Church Calendar, to which is appended Times of Prayer, Prayers for various occasions, Meditations, Reflections, Resolutions, &c. E. J. R. Hughes. 1846."

"Pray without ceasing." 1 Thess. v.

"Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." S. Matt. vii. 7.

"Fear God, and keep His commandments, for this is the whole duty of man." Eccles. xii. 13.

"In God have I put my trust, I will not fear what man can do unto me." Ps. lvi. 11.

"Yea, while I have my being, I will sing praises unto my God." Ps. civ. 33.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 S. John i. 9.

Then follows a complete calendar for the whole year; all the minor saints' and martyrs' days being marked, and certain days of personal and family interest.

Thus the 26th February is marked "The day of my new birth." The 23rd November as sacred to his mother's death, and 21st December is subsequently filled up as that on which he "received Deacon's Orders." These memoranda were intended for devotional purposes; and in an appendix, which is only partially filled up, he had sketched

the characters of several eminent Churchmen as subjects for meditation and imitation, upon the days of their departure from this life.

It is entitled "A brief Review of the good qualities, and most prominent features in the characters of each of the Martyrs, Confessors, and other Holy and Pious Men, who have died in that pure and flourishing branch of the Holy Catholic Church, established and deeply rooted in England."

#### JANUARY.

10. Laud, Abp. One of the most able and determined champions in the cause of GOD's truth. He suffered martyrdom in the year 1645 for his strenuous exertions in restoring the services and administrations of the Church over which he presided to the beautiful proportions of primitive Catholicity. His age, his learning, and his office were despised and unheeded by the bloodthirsty enemies of all order and lawfully constituted authority. Though falsely and maliciously accused of crimes from which humanity shrinks, I believe his spirit is with a long line of firm and faithful witnesses in Paradise.

16. Nelson, Conf.

17. Horne, Bp.

24. Wake, Abp.

29. Sanderson.

30. Chillingworth.

#### FEBRUARY.

6. Jones, William, Presbyter.

17. Bull, Bp. This great man was called in the decline of life to the Episcopal chair of S. David's. From the twenty-first year of his age he served at the altar; his extraordinary learning was thus early dedicated to the service of GOD, and was accompanied by great hu-

mility and piety. In attending to the education of his children, in promoting the welfare of his parishioners (on whom he bestowed more alms than the worth of his living), and in the observation of the Fasts and Festivals of the Church, the greater part was passed until summoned to his rest in 1710.

#### MARCH.

5. Beveridge, Bp.

7. Wilson, Bp. and Conf. For fifty years this meek and lowly successor of the Apostles presided over the Diocese of Man. The fervour and constancy of his prayers rose not unheeded to the throne of GOD, but found a gracious answer (and his little island, for the quietness of its inhabitants and the firm maintenance of Church discipline, was the admiration of the civilized world). A saintly character indeed was this—a brilliant star in the richly spangled firmament of GOD's Church, which now shines with double refulgence in Paradise—his good deeds still shed fragrance around.

19. Ken, Bp. Conf.

21. Cranmer, Abp.

21. Usher, Abp.

27. Stillingfleet, Bp.

31. Donne, Presbyter.

#### APRIL.

3. Heber, Bp. Eminently zealous in the cause of his Master, of a powerful and brilliant intellect, yet meek, humble, and of expansive charity.

25. Hammond.

#### MAY.

14. Beilby Porteus, Bp. A great economist of time, mild and charitable in disposition, and zealous for the propagation of the truth—a Christian not in word only but in deed.

## JUNE.

20. Sherlock, Presbyter.

25. Leighton, Abp. A diligent student of Holy Scripture, one who addressed the Almighty in a most reverential manner, and mingled devotion with every action of his life, the friendly and charitable manner in which he treated those who differed in opinion from him, his patience under ill-usage, his humility and forbearance, place him high in the ranks of piety.

## JULY.

6. Grindal, Abp.

## AUGUST.

15. Jeremy Taylor, Bp.

## SEPTEMBER.

8. Joseph Hall, Bp. Conf.

25. Lancelot Andrewes, Bp.

## OCTOBER.

15. Ridley, Bp.

16. Latimer, Bp.

## NOVEMBER.

2. Hooker, Presbyter.

## DECEMBER.

16. Hicckes, Bp.

25. Hale.

15. Walton, Isaac. An humble Christian; patience and contentment found a natural resting-place in his bosom. Great was his admiration for the beauties of creation, which he duly appreciated, and never did he fail to derive some portion of good from a contemplation of the verdant mead bespangled with flowers, the warbling birds, and meandering streams.

*Times and Subjects of Prayer, with Prayers for Various  
Occasions, Reflections, &c.*

Morning at Eight o'clock.

Thanks for night's repose and  
invocation for His protection of  
me the ensuing day.

Third Hour of the Day. Nine o'clock.

Humility, meekness, charity,  
and forbearance.

Sixth Hour of the Day. Twelve o'clock.

But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you. (S. Matt. v. 41.)	Intercession. I pray to GOD Almighty to pardon the sins of all my friends and relations, as well as the sins of the whole body of Christians scattered over this Globe, those who wish me ill and those who desire my welfare.
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Ninth Hour of the Day. Three o'clock.

To pray for the working of the  
HOLY SPIRIT in my heart, and in  
the hearts of all Christians, and  
for the reformation of our lives.

Evening. Six o'clock.

Self-examination and introspec-  
tion of my heart, a laying bare its  
defilements, its numerous sins of  
omission and commission before  
the footstool of the All-seeing  
GOD, and calling upon Him with

all earnestness to cleanse me thoroughly of my sins that I may return to my occupations invigorated, and with an unburthened mind.

Night. Eleven or Twelve o'clock.

Having briefly summed up my sins and besought the protection of my GOD, I retire to rest.

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Humility.

A mean opinion of my own abilities, respect for the opinion of those who differ from me, and diffidence in giving my own.

Meekness.

Blessed are the meek,  
for they shall inherit the  
earth. (S. Matt. v. 5.)

Being gentle and lowly in all my actions, thoughts, and aspirations, following the example of the Blessed JESUS.

Charity.

To assist my poorer brethren with my purse, to relieve their necessities, and to do all in my power to alleviate their miseries: not to be hard in my judgment of those who differ with me in opinion, not to be too bold in proclaiming that I differ, and to be wary how and in what manner I express my reprobation of their principles or their characters.

## Government of my Tongue.

The tongue is a little member and boasteth great things. And the tongue is a fire, a world of iniquity, and it is set on fire of hell. Therewith bless we God even the FATHER, and therewith curse we men which are made after the similitude of God. My brethren, these things ought not to be. (S. James iii. 5, 6, 9, 10.)

The tongue being an unruly member, and when once set in motion liable to exceed the bounds of Christian charity and meekness, and to utter some one thing which would gladly be recalled, I will pray GOD to give me Grace to restrain it within due bounds.

## PRAYERS.

O LORD, grant me grace to perform my devotions at the above hours with all humility and earnestness; pour down the HOLY SPIRIT upon me, and work in me godly repentance not to be repented of. Amen.

*For the right Government of my Tongue.*

"The tongue can no man tame." S. James iii. 8.

O LORD GOD, tender me Thine all-powerful assistance in my various conflicts with the evil spirit, and grant me grace that I may be enabled to govern my tongue, a "small but unruly member," when I am reviled not to revile again, but to follow Thy example, O Blessed JESU, the Redeemer of the world, who didst bear the mockings, scourgings, and spittings of a cruel and deluded mob without a murmur, and may I likewise pray for mine enemies. Amen. Amen.



"Forgive us our trespasses."

O Thou who formedst us, O Thou who lookest down upon us vile creatures and givest us more than either we desire or deserve, Who didst send Thy only-begotten SON JESUS CHRIST to die for our sins upon the Cross, "the just for the unjust," that through His sufferings and death we should be made inheritors of everlasting life in the realms of bliss, "hear my prayer, O LORD, and let my crying come unto thee;" forgive, O forgive me all my offences, if I have given vent to anger, if I have borne any malice in my heart, if I have uttered any falsehood, or in any way offended my neighbour, pardon my transgressions, and give me strength in future to refrain from so doing. Amen.

*A Prayer for New Year's Day.*

O Almighty and most Merciful FATHER, the sun of another year has arisen and begun to shed his beams upon me; grant, O beneficent Creator, that the Sun of Righteousness may in like manner shine upon my heart, and that the genial warmth of His mercy and forbearance may melt the icyness of it, and cause the holy seeds sown at my Baptism to spring up and flourish. Amen.

*For Benefit from the Study of Creation.*

Grant, O LORD, that the contemplation of Thy manifold works may always have the effect of softening my temper and teaching me lessons of humility; grant that I may always be an admiring child of the inexhaustible wonders of creation, and ever praise Thee the great Creator. Amen.

*A Prayer to Almighty GOD for relief from the Famine and Pestilence with which these islands are now visited for the sins of the nation which have long cried out to Heaven.*

O LORD, our numerous sins of omission and commission have been daily increasing in number, our covetousness, our want of charity, our irreverence, our prodigality, our divisions, all called for punishment, and now it has pleased Thee, O Thou merciful and long-suffering GOD, to visit our land with the scourge of pestilence and famine. Too long have we trampled upon Thy Holy Commandments and despised the truths conveyed to us in burning language in Thy Sacred Scriptures, we have forgotten that Thou sittest enthroned above to "judge righteous judgment," we have forgotten that the earth and its concerns are regulated by Thy good providence. Soften our hearts, O LORD, and grant that the present dearth may speedily cease, stay Thine arm, All-powerful yet compassionate FATHER, though our sins have been great and well deserving of all Thy visitations, yet spare us and fill us with a right sense of Thy Divine Majesty, teach us in future duly to reverence Thy word, and grant that we may keep Thy commandments and walk in the same all the days of our lives. Grant this, O LORD, for the sake of Thy dear SON our SAVIOUR JESUS CHRIST. Amen.

*A Prayer for W. F. H.*

O LORD GOD Almighty, Who didst found Thy Church and ordain a Priesthood for the conservation and perpetuation of Thy word, look down upon those who rightly and lawfully minister at Thine Altar, upon those who in regular succession have descended from Thine

Apostles. O JESU, grant them earnestness and an untiring zeal in the dissemination of the truth as revealed in Thy sacred Word; especially bless W. F. H., shower Thy blessings in abundance upon this Thy presbyter, grant that he may manfully contend for the truth as he hath hitherto done, remove all erroneous notions from his mind, open the eyes of his understanding and enable him clearly to see the right path to walk therein, and exert the whole powers of his soul and body in the promotion of Thy glory, and the whole of his influence in bringing wandering sheep into Thy fold. Bless all the clergy of our most pure branch of the Holy Catholic Church, and crown their ministrations with abundance of sincere disciples, who taught to reverence Thee and to love one another, may shine like stars in the midst of this naughty world so as to win to the truth by their brilliant example the infidel and the scoffer. Amen. Amen.

*Wise and Holy Resolutions which I have been induced to make from the perusal of that excellent work, Law's "Serious Call to a Devout and Holy Life."*

To rise early every morning and spend two hours in prayer, reading of Holy Scripture, or some religious work.

To partake of the LORD's Supper regularly each time that GOD's Priest administers it in the Church which I attend.

To set apart a particular spot in my room for the purposes of prayer and the study of GOD's Holy Word.

To walk in the true path which leadeth to the Heavenly Jerusalem, by devoting myself entirely to the service of GOD.

I will endeavour—

To exhibit humility and charity in all my actions.

To avoid all peevishness and anger.

To relieve those who are in want as far as my means will permit.

Thou, O LORD, Who knowest the thoughts of men and canst pierce their inmost hearts, look down on me, and as Thou seest it is my sincere desire to become a real Christian, pour Thy HOLY SPIRIT upon me and enable me to act up to the above resolutions; let me ever be thankful for Thy numerous blessings daily showered upon me, let me never repine at Thy dispensations, but receive them with meekness. Amen.

Having seriously thought of my past negligence and waste of time, I have resolved once more (often have I made good resolutions before, but I blush to say I have not had strength enough to adhere to them) to be earnest in those studies which are requisite to fit me for the awful, the greatly responsible office of a minister of GOD's Word;—a minister in that pure branch of the Holy Catholic Church into which, through the inestimable goodness of the All-merciful GOD, I was grafted by Baptism, when I was cleansed from the stain which our first parent's disobedience entailed upon the whole human race. I was regenerated,—born again,—I was placed in a state of grace and in the way of salvation, in which way I trust I may walk to my life's end. I will therefore earnestly pray to the Being who is always ready to answer the prayers of the sincere and the faithful supplicant. I will beseech Him to be with me and to strengthen me in all my temptations, to pour an abundance of grace into my heart to remove all obstacles, all impediments to the growth of those precious seeds sown there when I was

made a child of GOD, that under the enlivening rays of the HOLY SPIRIT they may spring up, blossom, and bear fruits of holiness, charity, faith, meekness, and long-suffering. I now resolve to devote my thoughts to spiritual exercises as follows :—

Before I rise :

Meditations.

Fenelon's Reflections.

After I am risen :

1. Prayer for D.

2.

After I am dressed :

Two chapters in Gospel.

Two Epistles.

Collect, Epistle, and Gospel.

One chapter in devotional work.

After breakfast :

Morning Lessons.

Theophilus Anglicanus.

Athanasian and Nicene Creeds.

Greek Testament.

Evening Lessons.

Three chapters in Old Testament.

*A Prayer to Almighty GOD for His protection and guidance in my passage through the thorny and tortuous ways of this world. Composed on my attaining my 21st Year.*

O Holy LORD GOD Almighty, Merciful FATHER, whose providential care is extended over the meanest of

Thy creatures, look down in pity upon me a miserable sinner, who am weighed down by my innumerable shortcomings; cleanse from my heart all impure thoughts and vain desires, pour down the dew of Thy blessing upon me, and cause me to lead a life of godliness, and not to sin away the grace implanted in me in the Regenerating Font. Let my faith be stedfast, my charity fervent, and my hope firmly fixed on heaven; let it be my most earnest endeavour to promote Thy glory, let every thought, word, and action of my life exhibit my reverence for Thee and for Thy commandments. If the nature of my employments, the accidents of birth or fortune exalt me above some of my fellow creatures, and give me power over them, let me use my influence in the promotion of their temporal and spiritual welfare, not tyrannising over them but superintending their affairs with fatherly affection, knowing that Thou our FATHER in heaven carest for all, yes for me, sinner as I am. Grant all that I desire for the sake of Thy only-begotten SON my SAVIOUR JESUS CHRIST. Amen.

Now what strikes one in perusing the above calendar and prayers, is the sound judgment which led so young a man to select these saintly characters for periodical meditation; and also the practical view which he took of the value of intercessory prayer, as evidenced in the enumeration of each of his relatives in his addresses to the throne of grace.

This last subject will be noticed again, when we recur to it a few years later in his life; but of his deep conviction of the value of such reminiscences of good men, and of Church holidays in particular, a record is found in the following passage which

he had copied into his commonplace book, from Monro's "Ministerial Responsibilities."

"The anniversary of holy-days and seasons is full of power to the soul of him who is waiting for the kingdom of GOD, and the same lesson repeated yearly will not be found fruitless to the spirit which pants for heaven. For such 'the saying the same things is not grievous.' We live surrounded by the same temptations, the same world, the same infirmities, one year with another.

"The temper of each man's soul is much the same at one period as at another, it differs but in the increased or lessened intensity of temptation and desire; the same disposition evolves for itself similar difficulties, similar external circumstances, similar remedies; and the return of holy days, with their warning voice, finds us much where it left us, travelling much the same path; though, GOD grant, somewhat further in advance towards the heavenly goal. Such days are the milestones of our spiritual journey, and they mark our outward progress with fast decreasing numbers; each year we are solemnly reminded that our periods are rapidly decreasing before, as they swell behind. We shall soon be at the last; and ere long the milestone of our journey will tell us of but one period more between ourselves and the end. They are the time-pieces of life; and each hour strikes somewhat nearer midnight, telling us in thrilling tones that we are approaching the last stroke: 'the night cometh when no man can work.' I know that on the ear of thousands these holy seasons die away without a passing effect: I know that to many the solemn clock of life strikes on the heedless ear of moral death. Let it not be so with us; we know we have a work to do: may we not rest till it is completed!"

And again, in the following striking passage:—

“There is something great and noble in feeling that we belong to a host of warriors and conquerors. There is something soul-inspiring in marching behind banners marked with victories, and which are old in a war as ancient as the world. We can record the victories, and read the names of many, and the glorious catalogue raises our spirits, and cheers our drooping courage. The van of the army we march in was filled with men whose names are great in the heraldry of the earth, and treasured in the records of the everlasting Catholic Church. They have struggled in the first ranks, and gained the mastery. They have won the victory, and crossed the threshold, and are in the land they longed for; and we but follow on to be where they are gone. They look on us as brothers, and we may regard them as the same. And who does not know the soul-inspiring influence of being recognized as partners and companions of the noble, the brave, and the true! Foremost in that host is the first martyr who won his victory amid the stones; and blazoned on the banners which they bore, are marked the high and heroic acts of youth’s devotion to GOD;—Joseph’s purity, Isaac’s patient meekness, and David’s youthful heroism. Who would not fight in such a host? who would rank with the vile, the profligate, the mean, when such may be their companionship, and such the army of their enlistment?”—*Monro*.

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S. BEES.

It was in Easter Term, 1847, that the subject of our memoir entered into residence at the college



of S. Bees. The following prayer which had been composed a few weeks previously, indicates the religious tone of his mind at this period, and that early belief in the grace of baptism, which was the foundation of all his future teaching.

*A Prayer on the 21st Anniversary of my Spiritual birth.*

O Holy, Blessed, and Glorious TRINITY, three Persons and One GOD, Omniscient and Omnipotent, before Thee I humbly prostrate myself, and pour forth my earnest and heartfelt thanks for the inestimable blessing which on this day — years ago was conferred upon me,—my admission into the Church by the waters of Baptism, which washed out the guilt of original sin, and from a child of Satan made me the Child of GOD. Grant, blessed LORD, that the holy seed then implanted in my heart, may ripen and bear fruit abundantly, that I may walk worthy of the vocation wherewith I have been called, and being daily renewed by the HOLY SPIRIT, I may attain unto the stature of the fulness of CHRIST, and receive a crown which abideth for ever, through the same JESUS CHRIST our LORD. Amen.

Young men desiring admission at S. Bees, must be “able to construe the Greek Gospels, and Grotius de Veritate, readily and grammatically; and must also have a correct knowledge of the rudiments of Latin Composition.” The course of study during the four terms embraces Scriptural and Ecclesiastical History; the Evidences of Religion, external and internal; an Expository Knowledge of the New Testament; Lectures on the Creeds,

and the Articles of Religion; Theology, doctrinal and pastoral; and Latin and English Composition, especially that of sermons.<sup>1</sup>

Amid these congenial subjects our student would find his mind fully occupied. Here many excellent habits seem to have been formed of which he afterwards proved the advantage, such as taking accurate notes of the works he was studying, and making an analysis of the more important text books on Theology. Thus among his papers were found chronological and historical notes on the Old Testament; an analysis of the fifth book of Hooker's Ecclesiastical Policy; notes on the Parables, extracted from Trench and Williams; notes on S. Matthew, from S. Chrysostom's Homilies; and notes on the Miracles, compiled from Dr. Hook's Sermons on the subject. These were all evidently compiled by himself, in that beautiful and correct handwriting for which he was remarkable, a hand as accurate and legible as that of the most skilful lithographer.

In addition to these manuscripts which were written during his residence at S. Bees, or in his Diaconate, there is abundant proof of the facility he acquired in the composition of sermons, even before his ordination. An early familiarity with this species of composition is wisely secured betimes by the systematic practice of it as college exercises. These sermons, being all carefully written by the

<sup>1</sup> See "The Saint Bees College Calendar," published annually by F. and J. Rivington, London.

students, and afterwards examined by the Principal, form a stock of material for the pulpit of great value to many a young clergyman, who, under the present defective ecclesiastical system, often finds himself immediately, and while in deacon's orders, called upon to prepare at least one, not unfrequently two sermons weekly, to do justice to which, amid his other pastoral engagements, all new to him, is manifestly impossible. Hence is acquired a careless habit of hurried composition, or a slavish dependence upon the labours of others, which is frequently continued through life. The tendency to these evils is at least considerably diminished, where the youthful clergyman finds himself furnished at the commencement of his ministerial career with a supply for the pulpit, and at leisure to give an adequate share of his time to those many other duties which equally claim his attention.

In the choice of his books, Mr. Hughes had from the first wisely accepted the direction of good advisers. This, and an intuitive appreciation of what was sound and orthodox, led him to store his mind with the divinity of the most eminent Anglican authorities, and to entertain the deepest filial veneration for the Church at whose breasts he had been nurtured.

The following is a list of books which he had adopted as a suitable commencement of a Theological Library.

THE CHURCH.

1. Keble's Hooker. 2. Patres Apostolici. 3. Bp. Kaye's Fathers. 4. S. Cyprian. 5. Oxford Tracts. 6. Bp. Jebb's Appendix to his Sermons.

THE HOLY TRINITY.

1. Gartwell and Stillingfleet in Bp. Randolph's Enchiridion Theologicum. 2. Alexis' Judgment of the Jewish Church. 3. B—— Lady Moyer's Lectures. 4. Gloucester Ridley on the Holy Spirit. 5. Waterland on the Athanasian Creed. 6. Bull's Defence of the Nicene Creed.

BAPTISM.

1. Wall on Infant Baptism. 2. Bethell on Baptismal Regeneration. 3. Abp. Laurence on Baptism. 4. Lawrence's Invalidity of Lay Baptism.

HOLY EUCHARIST.

1. Johnson's Unbloody Sacrifice. 2. Waterland on the Eucharist. 3. Alex. Knox in his Remains.

EPISCOPACY.

1. Bp. Hall on Episcopacy, 2. Hughes' Preface to Chrysostera Sacerdotum. 3. Leslie's Qualifications to Administering the Sacraments. 4. Law's Letters to Hoadley in the "Scholar Armed," &c.

ECCLESIASTICAL HISTORY.

1. Bingham's Antiquities. 2. Wheatly on Common Prayer. 3. Palmer's Origines Liturgicæ. 4. Eusebius. 5. Mosheim. 6. Du Pre. 7. Fleury. 8. Tillemont. 9. Socrates, Sozomen, and Theodoret. 10. Collier's Ecclesiastical History of England. 11. Sleidan on Foreign Reformation. 12. Strype's Lives, Annals, and Memoirs.

So far Hook.

To which I add,

*On the Church of Rome.* Bramhall's Works. Laud's Conference with Fisher. Andrewes's Opuscula.

Potter on *Church Government*. Mede and Bp. Patrick on the *Christian Sacrifice*.

*On the Canons.* Johnson's Clergyman's Vade Mecum. Bp. Nicholson on the *Catechism*.

On the *Prayer Book*, and *History of the Reformation*, Cardwell's various Publications, Oxford Press, and as a general guide Wordsworth's "Theophilus Anglicanus," (just published).

Another list found among his papers evidently of a later date is as follows :—

#### A COURSE OF READING FOR A YOUNG CHURCHMAN.

The Bible *daily*.

The Book of Common Prayer, either Mant's or Wheatley's.

Gresley's Portrait of a Churchman.

Hook's Five Oxford Sermons.

Waterland's Use and Value of Ecclesiastical Antiquity.

———— Sermons on Baptismal Regeneration.

———— Treatise on Justification.

Gresley's Short Treatise on the Church.

Paget's Tales of the Village.

Gresley's Bernard Leslie.

Paget's Sermons. Gresley's Sermons.

Hook on the Miracles.

#### DEVOTIONAL READING.

Paget's Christian's Day.

Bp. Taylor's Holy Living and Dying.

S. Augustine's Confessions.

Thomas à Kempis.

## PRAYER.

Holy Thoughts and Prayer, or  
Horæ Sacræ.

A familiarity with works of this character would necessarily beget a warm attachment to the Church of England. This attachment is witnessed by his adoption of the following passage from a favourite author which he had copied into his common-place book.

“Commence with treating your Church as your mother, and you will end, in finding her to be as she is, a most holy mother, whom you will love, not merely as a means, but as an end; whom you will delight to honour, and for whom you will be prepared, as in these perilous times we all *ought* to be prepared, to die. You will reverence her ‘as the King’s Daughter all glorious within, with her clothing of wrought gold, and her garments smelling of myrrh, aloes, and cassia.’ You will venerate her for the majestic simplicity and calm dignity, with which she administers to her children not intoxicating cordials, but the sincere milk of the Word;—for her zeal without intolerance, her moderation without lukewarmness, her faith without fanaticism, her piety without superstition.”

This love for his Holy Mother also found an utterance in prayer.

*A Prayer for the Church and for those who have committed the awful sin of Schism in leaving a pure communion for a corrupt one, and for those who are preparing to enter the Church of Rome.*

O LORD GOD Almighty, it has pleased Thee to plant a branch of Thy pure Church in this our much favoured

land; protect and shield it with Thy Omnipotent Arm now in the dark and dreary hour of its trial, be Thou a wall of defence to it against its numerous open and insidious enemies, and in Thine own good time bring it out of the furnace of affliction disencumbered of every particle of dross and impurity which may have adhered to it in the hour of its prosperity. Grant that those who have left a pure fold for a corrupt one may be led to see the error of their ways, and like the prodigal may have grace enough to confess their sin, and return to the bosom of their offended mother. Also grant, Blessed LORD, that those who are preparing to desert her from whose breast they have sucked the sincere milk of the Word may be led seriously to reflect upon the consequences ere they take the fatal step. O LORD GOD, be with us and frustrate the evil intentions of Satan and his agents. If Thou art with us, O GOD, who can be against us? Good LORD, deliver this pure branch of Thy Holy Catholic Church of which it is my inestimable privilege and blessing to be a member; defeat the counsels of its adversaries, and grant that no weapon formed against it may prosper; for this I pray in the Name and through the merits of JESUS CHRIST. Amen.

Six months before his ordination we find the following entry in his book of devotional memoranda.

1848. June.

#### RESOLUTIONS.

By GOD's grace I resolve in future sincerely to lead a new life, and to devote myself, heart and soul, to His service.

1. To rise at 6 A.M.

2. To go to my room at P.M. 11½. If later, special cause for being so.

3. To be regular in my devotions, at 9, 12, and 3.

4. To set a guard on the door of my lips that I speak not unadvisedly with my tongue, striving to keep always before my mind the awful *fact* that one day we shall all stand before the judgment-seat of CHRIST, to give an account of our deeds, whether they be good, or whether they be evil, and that of every idle word that we shall utter, we shall have to give an account at that day.

5. To give alms freely, not from a *reliance* on them as anything *meritorious*, but from a pure love of CHRIST and in obedience to the precepts of His Holy Gospel.

Nightly to submit myself to a diligent self-examination.

"Examine me, O LORD, and prove me; try out my heart and my reins." Ps. xxxvi. 2.

"O keep my soul, and deliver me; let me not be confounded." Ps. xxv. 19.

Again, a month later.

1848. July.

#### RESOLUTIONS.

Conscious of numerous sins of omission and commission, and with a hearty sorrow for them, I now resolve again by GOD's grace, from this time forth to devote myself heartily to His service.

1. To rise early, not being slothful.

2. To retire to my room at half-past 10.

3. To be regular in my devotions, not my morning and evening devotions alone, which to neglect would be unchristian, but those at 9, 12, and 3.

4. [*Left incomplete.*]



"Redeeming the time, because the days are evil."

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"Guide Thou my steps, I do not ask to see  
The distant scene, one step enough for me."

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It would seem not only from his resolutions given at page 18, but from the following entry and prayer, that during his residence at S. Bees two hours each day were dedicated to the private and devotional study of Holy Scripture.

Division of time during Term IV. Scripture reading; morning, 7 to 8; evening, 5 to 6.

*After Reading the Scriptures in the Evening.*

O Almighty and Everlasting GOD, I fervently pray that the portions of Scripture which I have this day perused may tend to strengthen me in my reliance upon Thee, and that through them I may be enabled to lead a pious and godly life, and that humility and Christian love may shine forth in all my dealings and intercourse with mankind, and when it shall please Thee to take me hence that I may be no more seen, I may be a participator in the joys of paradise, through JESUS CHRIST our LORD. Amen.

And his full appreciation of the value of such studies is well expressed in a passage from his common-place book, which may well be inserted here.

"The Bible profits him who habitually resorts to it as his instructor, his guide, his counsellor, and friend, not only by what it does, but by what it does not bring be-

fore us. Other books too often bring before us, at every moment, the world and the world's law. They seek to urge, to restrain us, by motives which address themselves to our passions, our interests, and our temporal hopes and fears. They speak to us, of honour, and independence and dignity, and accumulation of fortune for our families, and the maintenance of our station in society. But in the Book of GOD, these are sounds unknown. In passing from worldly studies, to the study of that book, we seem to pass from a scene of blood and guile, to the happy isles of which the poet dreamed, from the heat, and noise, and turmoil, of a crowded street to the unbroken calm of the lake or the valley; from the dark, murky, clogged, and sickening atmosphere, of a vast capital, to drink in the sweet and healthful gale that breathes from the mountain's breast, or expatiate in the liquid æther that plays on its brow. We pass, at once, as it were, to another world. And there have been times, I suppose in every man's life, when, after being more than usually wearied, worn, and distracted, with the struggles and contests of the world, and detained by them from his usual recourse to the Book of Life—he has heard, on the holy day of rest, in the house of GOD, the sound of His Word, coming from the calm voice of His minister, and has proved its marvellous and sovereign efficacy; its power, at first perhaps, almost to oppress and subdue the wearied spirit by the very force of contrast; but then its heavenly power to heal and strengthen, and calm, and cheer. It is not only that He Who speaks in the Bible speaks with authority and with that dignity and power man's mind cannot fail to recognize; and which in its better moods, it hails with joy unspeakable. It is not only that He speaks as never man spake; but that He speaks of other and better, and

higher and holier things than man speaks of; that He urges by purer motives, forbids by more lofty views of duty, and removes us from the constant sense of struggle and guile to have our conversation, if not yet in heaven, yet in purity and peace."

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#### ORDAINED DEACON.

HAVING completed the usual course of terms during his two years' residence at S. Bees, Mr. Hughes, as now Licentiate, was admitted to deacon's orders by the Archbishop of York at Bishopsthorpe, on December 21, 1848, S. Thomas's Day. He was licensed to the Curacy of Lythe, near Whitby, in the county of York, upon the nomination of the Rev. William Long, the Vicar.

It would seem impossible for a young man to have gone forth to his work in God's vineyard with a deeper sense of the responsibility which belonged to the sacred calling. "Nothing," he wrote in one of his memorandum books, "nothing is trifling which a clergyman does. Nothing is indifferent. Every word and each action must be weighed, as they are all closely watched, and he is bound to make them all give weight to his holy calling."

At the same time his youthful ardour was so completely held in check by the most unaffected humility, that no idea of his own self-importance led him to act upon his own responsibility or pre-

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sume upon his own judgment without first taking the advice of his ecclesiastical superior. And upon this principle of obedience he continued to act to the day of his death, controlling his natural impetuosity from a sense of duty, and cheerfully giving up the course of action which he would have preferred, for a less decided one, from deference to those whom under God he was bound to respect.

"It was his constant and almost daily practice (says the Vicar), to consult me upon all Parish matters. His own practical good sense and right feeling, however, were such, that this was by no means necessary, and I seldom had occasion to give any direction or advice beyond my sanction and approval of what he proposed."

"My first ministerial act (he writes to his aunt) was the Private Baptism of certain children in two townships in my parish. I made inquiries as to the real state of their health, when I was informed they were delicate; so I obeyed the rubric, at the same time giving them a few words of advice upon certain inconsistencies in their practice. The next act was reading the prayers, which the first time I read rather low, but the second time, in a louder tone. I have now succeeded in attaining the right pitch, both in praying and preaching, the only fault being an occasional rapidity in my delivery in the pulpit.

"My next act was the visitation of the sick. There I found the clergyman's skill was most tested; but you will be glad to hear that even there I gave satisfaction, and that my visits were always acceptable. I am yet young, and have had but little practice, therefore cannot expect to excel in that branch of my responsible Profession

for some time to come. My next act was the Burial of a child nineteen weeks old. It was truly consolatory to know that its soul was in the blessed abodes of Paradise: for our Church in the first clause of the Rubric after the office for Public Baptism plainly declares that 'it is certain by GOD's Word, that children which are baptized, dying before they commit actual sin are undoubtedly saved.' And last Sunday morning, to complete my round of duties, I married a couple. . . . ."

This account of his first official duties, brief and simple as it is, discloses the elements of that honesty of purpose, and faith in the "Mysteries of God" which were the strength of his character as a Minister of the Church of England. Though fully believing in the infinite importance of Holy Baptism to infants, yet he would not so far violate the rule of the Church as to administer that Sacrament *privately* without being satisfied of the urgency of the case. Nor does he visit the sick without an humble confession of his own youthful inexperience.

His firmness was remarkably tested, as the Vicar informs us, soon after he came to Lythe.

"It was proposed to establish a Clerical News and Reading-room in Whitby, and we were invited by a circular letter to join it . . . Mr. Hughes, thinking it might be the means of bringing the clergy together to confer on professional and practical matters connected with their several duties, gave them his guinea, and became a member. Some time afterwards (this was in the year 1849) there was to be a 'Day of Fasting, Humilia-

tion, and Prayer,' I think on account of the Cholera; and the clergy of the neighbourhood were invited to meet at the clerical room for the purpose of fixing an appropriate day for the 'Fast' to be observed, so that it might, if possible, be observed in the several adjacent parishes on the same day. As usual, Mr. Hughes came to consult me on the subject before he went to the meeting, and I suggested *Friday* as a convenient and the most suitable day.

"At the meeting, some one of the clergy present proposed that the 'Fast' should be observed on the ensuing *Sunday*, upon which Mr. Hughes rose and said, that he thought Sunday most inappropriate, as it was a Festival throughout the year, and moreover, it was already consecrated to the service of Almighty GOD, and, therefore, to fix the 'Fast' for that day would be offering to Him no additional sacrifice and homage. He therefore proposed as an amendment that the 'Fast' should be held on the Friday, adding that he knew he had the concurrence of his Vicar in this proposal, and that it would at any rate be observed on Friday in the parish of Lythe. His amendment, however, was negatived by a large majority, and the motion for Sunday carried. Moreover his suggestions were treated with what he considered discourtesy by some of the members. The consequence was, that he entered a protest against the decision of the meeting, and at once withdrew his name from a Society, with which he could not sympathise, and was hopeless of influencing for good."

This protest against a slovenly confounding of holy seasons was not made without a severe personal struggle; for all who knew him concur in bearing witness to the consideration and delicacy

with which he was wont to express himself in differing from others, especially his elders.

The Archdeacon of Craven speaks thus of him.

“He was remarkably modest, and deferential in his manner to older persons, so as to be a good listener, but hardly to express an opinion of his own. Every thing I heard of him led me to value him, and to seek to be better acquainted with him. His faithful diligence and zeal in his duties as Curate of Lythe were such as will long be remembered there. He did much to make the people good Christians on the principles of the Prayer-Book, labouring personally among them without sparing himself, and printing little tracts for cottage reading. It was a simple-hearted earnestness which could not be mistaken, in his acts and words; and it could offend nobody who had any fairness of mind, because it was impossible to suspect his motives.”

Copies of several letters found among his papers show his anxious care for the poor, both in soliciting alms in their behalf, and in distributing it among them.

The following is valuable as exhibiting his humility and good temper in receiving advice, where many an one would have taken offence.

“Dear Sir,

“In the name of the poor of the parish, I beg to thank you for your kind remembrance of them, and shall, according to your desire, in the course of my visits, distribute the sum which you enclosed in your letter to me. You have only rightly estimated my character in imagining that I should not be offended at your well-meant

advice. I thank you sincerely for it; indeed I feel thankful to any one who will give me an honest opinion as to my manner of ministering in the Sanctuary: for I am fully alive to the deep sterling piety of our Primitive and Catholic Liturgy, and as fully sensible that it only requires to be read reverently, audibly, and distinctly, to kindle the holiest feelings in those who are assembled to worship GOD in earnest. If I have hitherto erred in reading that most important part of the service—the Lessons, either too rapidly or indistinctly, it has been without my knowledge; but now that you have kindly called my attention to the subject, I shall endeavour in future to amend my error. With many thanks for your kindness,

“Believe me, dear Sir, your’s faithfully,

“Lythe, Oct. 22, 1849.

E. J. R. HUGHES.”

About this time he seems to have renewed, with some additions, the resolutions which he had solemnly formed six months before his ordination.

#### RESOLUTIONS.

By GOD’s grace I resolve in future sincerely to lead a new life and to devote myself heart and soul to His service.

I. Carefully and prayerfully to read a certain portion of the Holy Scriptures, besides that appointed by our pure branch of the Catholic Church, to be read daily.

In the morning *regularly* to read

1. Old Testament. Isaiah xl. liii.
2. New Testament. S. Matt., one chapter of.  
Ephesians iv.  
Philippians iv. 4—9.  
1 Thess. v.  
1 S. Peter iii. 17—22.



In the evening.

1. Old Testament.    Isaiah lv.  
                              Ezekiel xviii.
2. New Testament.    S. John, one chapter of.  
                              Romans xii, xiii.  
                              1 Cor. ix. 24—27.  
                              1 Cor, xiii.  
                              Hebrews i.

II. To rise at 6 A.M., or at latest half-past 6 A.M., and not to give way to slothfulness, but to imitate the saints of old who were ever early at their prayers.

III. To be regular in my devotions in the morning and in the evening, and at the Canonical hours of 9, 12, and 3, in the place which I have set apart, and by prayer dedicated for that service in my closet.

IV. To go to my room at 11 P.M. If later, some special cause for being so.

V. To "set a guard on the door of my lips that I speak not unadvisedly with my tongue," striving to keep always before my mind the awful *fact* that one day we shall all stand before the Judgment Seat of CHRIST to give an account of our deeds, whether they be good or whether they be evil, and that every idle word which men utter they shall have to give an account of the same at that day.

VI. To give alms freely, not from a *reliance* on them as in any way *meritorious*, but from a pure love of CHRIST and in obedience to the precepts of His Holy Gospel.

VII. To meditate often upon the merciful goodness of GOD in redeeming us from all iniquity, and in preserving and sustaining us daily and hourly.

VIII. Nightly to submit myself to a diligent examination, to inquire not curiously but minutely into my sayings and doings during the past day, and to test them by the perfect law of liberty.

Psalm xxvi. 2.

“Examine me, O LORD, and prove me, try out my reins and my heart.”

Psalm xxv. 19.

“O keep my soul and deliver me, let me not be confounded.”

Psalm cxxvii. 1, 2.

“Except the LORD build the house : their labour is but lost that build it.

“Except the LORD keep the city : the watchman waketh but in vain.”

Then follows a course of Prayers, taken verbatim from the Liturgy, adapted to the purpose of Private Devotion by simply changing the pronouns from the plural number to the first person singular.

And after these a scheme of “Daily and prayerful reading of Holy Scripture” throughout the week, appropriate portions to be selected for each morning from the Old Testament, and for each evening from the New, under the following heads :

*Sunday.*—CHRIST’S Resurrection.

*Monday.*—CHRIST’S Humiliation.

*Tuesday.*—His Judgment.

*Wednesday.*—His Agony.

*Thursday.*—His Ascension.

*Friday.*—His Passion.

*Saturday.*—His Descent into Hell.

## PAROCHIAL LABOURS.

EARNEST and practical in his view of the pastoral office, Mr. Hughes at once commenced his labours among the people committed to his charge in his usual energetic and methodical manner. He mapped out the parish, with its several townships, arranging a regular visitation of all the families from house to house. And with such affectionate zeal and simplicity did he deliver his message, and invite attention to spiritual things, that his influence was at once felt and acknowledged wherever he went.

In his book of manuscript devotions appear the following

*Resolutions concerning the management of Parish, &c.*

I resolve—

On Monday, April 2, to commence a regular course of visitation of my parish.

In Lythe; six families or more.

Sandend; four families or more.

Gouldsbrough; six or more.

Barnby; six or more.

Ketterness; six or more.

Hutton Mulgrave;

Mickleby; six or more.

It was his custom not only to implore God's blessing upon this work, but in case of special sin and forgetfulness of religion, to pray for the conversion of the individual sinner, as appears from the following

*Prayer for — to be offered up night or morning.*

“Ask and ye shall have.”

O gracious and merciful GOD, Who hast promised to answer the prayers of those who ask in faith, look down upon me Thy unworthy servant, and incline a favourable ear to my petitions in behalf of the sheep committed to my charge. Grant them an abundance of Thy grace to enable them perseveringly to walk in the narrow path of Thy commandments. Keep them firm and steadfast in the faith once for all delivered to the saints; let them not wander away from the pure fold of Thy Apostolic Church; but continuing humble members, may they, when it shall please Thee to call them hence, share the bliss of glory everlasting, through JESUS CHRIST our LORD. Amen.

O LORD, in mercy hear my prayer for — — a wandering sheep over whom Satan holds his evil sway. Open his eyes to the magnitude of the sins of drunkenness, and of forsaking the public worship of Thy Church; and let him see before it be too late the evil of living thus. O LORD, hear; O LORD, in mercy grant him grace to forsake his sins, and to walk uprightly in Thy Presence. Grant this for Thy SON's sake, JESUS CHRIST our LORD. Amen.

As a general testimony to the faithfulness with which Mr. Hughes discharged his parochial duties, we have the statement of the person best qualified to give an opinion on this subject, the Vicar of Lythe.

“Mr. H.'s conduct was in every respect, both private and ministerial, most exemplary. His zeal and earnest-

ness in the faithful discharge of his duty surpassed that of any young man, I may almost say, of any brother clergyman I ever knew. His memory is warmly cherished, and will long be so, by many of the cottagers of my parish. It is no unusual thing for them to say to me, 'Sir, you never will get another curate like Mr. Hughes. He was a real Christian and a good man if ever there was one. The Dissenters sometimes called him a 'Puseyite,' but it would be well for them, and for us too, if we were all such 'Puseyites.'

"He had the rare talent (and a valuable one it is) of quickly gaining the confidence and conciliating the affection of the humbler classes. I think this may in some measure have been the result of his earnestness of manner, and his extreme care never to speak to them or before them on any religious subject in a light and irreverent tone, but always with gravity and seriousness. In speaking to them on the subject of dissent, he always treated it as a sin to be grieved for and lamented, but never to be ridiculed and laughed at."

The following fragments, probably commenced with a view to their being printed and circulated among the people, will show his plain and simple manner of dealing with the evils to which they refer.

#### I.

*A few words to those Members of the Church who are in the habit of frequenting the Meeting.*

My Brethren,

There are few things which have given me more pain, (since I came among you) than the utter heedlessness with which you, Sunday after Sunday, commit the griev-

ous sin of *schism*. From your conduct one would really think you were ignorant there was such a sin. You come as you ought to do every morning to your parish church, and join in the prayers and praises which, with the saints of every age and clime, we there offer up, but in the evening you go to the meeting to listen to the extemporaneous effusion of some unauthorised teacher, and when rebuked for the act you say, "You can see no harm in going anywhere to hear what is good." You should consider that cannot be good which is done in opposition to the will of Almighty GOD; for the Apostle himself has assured us that it is not the eloquence of the preacher which benefits the hearer, but the blessing of GOD going with it; for "Paul may plant, and Apollos may water, but GOD alone giveth the increase." And the same Apostle bids us not "do evil that good may come." Before you obtain what you falsely imagine to be good, you must commit a grievous sin, which is offensive in the eyes of GOD; and all sin as a religious person you must abhor. If JESUS CHRIST had not founded a Church, and ordained certain ministers to govern it, you might be at liberty to do as you like in this matter; but seeing that He has founded a Church, ordained certain ministers to rule over it, promised to be with them and those commissioned by them to the end of time (S. Matt. xxviii.) and charged His disciples to "Hear the Church," declaring that those who refuse to hear it are no better than "heathen men and publicans,"—as you desire to enjoy the privileges and blessings which are promised to this body,—you must remain firmly united to it. For what saith our Blessed LORD? "I am the Vine, ye are the branches; he that abideth in Me, and I in him, the same bringeth forth much fruit, for without Me ye can do nothing."

..... And the Apostle Paul has plainly told us to "mark them which cause divisions, &c." and "avoid them."\*

## II.

In the course of my visits to your cottages, I have often been painfully struck by the great ignorance you have displayed as to the real teaching of the Church of which you are by God's special blessing members. Feeling myself in no small measure responsible to the great Head of the Church for the souls in this parish, I cannot allow another moment to pass without bringing before you, in as plain and forcible a manner as I am able, your duties as English Churchmen and Churchwomen; and most fervently do I pray, that the Almighty may dispose your wills readily to embrace the truths which I am about to state, and heartily to act upon the suggestions which I am about to offer.

1. First, then, I would have you diligently read your Book of Common Prayer, (your Bible it is to be presumed you already do read), read it carefully, as if you believed it to be what in truth it is, *the voice of the Church* to us English Churchmen. Begin with the Preface, and go through the whole of it, omitting no portion, and you will then be able to give a rational account of your faith.

You will learn from it what the Catholic Church is, and therefore that our Church is a true branch of it, possessing power to decree rites and ceremonies, and authority in controversies of faith, and "that her ministers can trace their unbroken descent from the Apostles,"

\* On this subject, see also an excellent little tract, in the Appendix. No. VI. of the "*Lythe Parochial Tracts*."

that they can produce every link of that chain (*of succession*) which connects them with an Apostle, and through him with the *great Head of the Church*; that because we can produce our commission, I and every minister of the Church may boldly act as the "ambassadors of CHRIST, stewards of the mysteries of GOD, and ministers of reconciliation," and having this commission we may *lawfully* preach and administer the Sacraments and the grace which they convey, you are *certain* you receive if you approach them in *faith*, because GOD incarnate before He left this earth promised to be with His Apostles, and those commissioned by them, "even unto the end of the world." Such being the case, it is a sin of the deepest dye to divide or rend the body of which we are members. You therefore ought not to give any countenance to *schismatics*, however pious they may be in their deportment, however kind, however gentle in their actions. Loving unity, you will not be led to put a foot within their meeting-houses, knowing that GOD has left us awful warnings against joining those who have wandered out of the old path—the path of saints and martyrs. You will take heed unto your ways, and with all sincerity and truth join in the petition in the Litany,

"From all false doctrine, heresy, and schism, good LORD, deliver us."

## II.

Secondly, you will learn from the Prayer Book that the *Holy Sacraments* are to be duly regarded and revered as Institutions of CHRIST, and channels of grace. That—

1. In Holy Baptism you were made a member of CHRIST, a child of GOD, and an inheritor of the kingdom of heaven. That the guilt of original sin, i.e. the



sin which we inherit from Adam, (and for which, but for CHRIST's death, we should perish) was blotted out, and grace given you to resist the devil; you were made the temples of the HOLY GHOST, for then the Spirit first entered and dwelt in you. "Know ye not," says S. Paul, "that ye are the temples of the HOLY GHOST? whosoever defileth the temple of GOD him shall GOD destroy." We are taught that we are saved by the washing of regeneration, i.e. put into the way of salvation, to which salvation we are entitled as members of CHRIST, and to which we shall undoubtedly attain, if we neglect not to walk in faith and obedience. . . .

2. That in the LORD's *Supper* we receive pardon for sins past, and grace to strengthen us for future trials. The *Catechism* teaching us that if we are full of faith, "we verily and indeed are partakers of the Body and Blood of CHRIST;" we are made "one with CHRIST and CHRIST with us." Our souls are strengthened by the Body and Blood of CHRIST, as our bodies are by the bread and wine.

It is true that there is *danger* in receiving unworthily, but there is *death* in not receiving at all. How many of you are there who have advanced a long way on your Christian course without partaking of this manna which came down from heaven. If you really believed that in the Holy Communion you partake of the Body and Blood of CHRIST, nothing would deter you from it. You would not reasonably expect to increase in strength and stature if you abstained from food. How then can you expect to grow in grace if you abstain from that holy ordinance which was appointed for the very purpose of strengthening and refreshing your soul not by communicating to you excited feelings, but the grace of GOD.

[Left unfinished.]

It must not be presumed from these examples that Mr. Hughes's character of teaching was controversial.

I am persuaded (he writes, quoting the words of an esteemed author) that the studies by which we shall in the best manner be fitted to serve others, are those in which it shall be our chief aim to purify our own hearts and minds by the great truths of religion. And I am equally assured, that the best way of opposing error, is seldom directly to advert to it; but calmly, and attractively, to exhibit the opposite right and truth. For truth is, in itself, delightful to every unsophisticated mind. It wins its own way. It affects, it warms, it invigorates, it controls by its own proper and peculiar energy. It needs not elaborate proofs, or subtle argumentation. Let it be pressed in fulness and simplicity, with clearness and affection, and the work is done. We shall thus gain the stronghold of every honest understanding. We shall thus win the citadel of every heart that can be won.

And in a letter to a young friend at S. Bees, he shows strongly his dislike to party names and high professions.

" . . . Give your heart and mind (he says) to the awfully responsible profession for which you are preparing. *Talk* no more about *Anglo-Catholicism*. Make no more profession of Church principles, but show by *holiness* of life and strict conformity to the wise and judicious rules of our Holy Mother Church, that you are in word and in *deed* a genuine Anglo-Catholic. Cultivate a grave deportment, and discard and discountenance all practical joking. Keep yourself as quiet and retired as College

duties will permit when you next return to S. Bees; and you may take my word for it, you will produce a favourable impression on the minds of the lecturers, and will afford good principles an opportunity of springing up in your heart. I have spoken out plainly and honestly as a friend should speak; and I sincerely trust you will have the prudence and good sense to adopt my suggestions. What I have said you well know does not proceed from a *canting* spirit, for my college life proved my Anti-Genevan sympathies. You therefore ought more readily to hearken to my counsel.

“ Believe me,

“ My dear ———,

“ Your sincere friend and old schoolfellow,

“ Lythe,

E. J. R. HUGHES.

May 8, 1849.”

Another extract from his private devotions, dated June 19, 1849, shall close this chapter. It appears to be simply a resolution to read the portions of Scripture which he had before marked for prayerful study, (p. 39) in future according to the canonical hours.

#### RESOLUTION—

To read a portion of Scripture previous to my offering up my prayers, each time I kneel down to pray.

#### MORNING PRAYER.

Isaiah xl. liii.

#### THIRD HOUR. 9 o'clock.

One chapter in the Gospel.

Eph. iv.

SIXTH HOUR. Noon.

Philip. iv. 4—9. 1 Thess. v.

NINTH HOUR. 3 P.M.

1 S. Peter iii. 8—22.

Isa. lv. Ezek. xviii.

SIX O'CLOCK.

One chapter in the Gospel.

Rom. xii., xiii. 1 Cor. ix. 24—27.

NIGHT.

1 Cor. xiii. Heb. i.

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Resolution formed, June 30, 1849.

Every Saturday Night.

S. John's Epistles, to be prayerfully read.

#### RESOLUTIONS RENEWED.

I here in the silence of my chamber, in the presence of GOD, and His holy Angels, resolve to lead a new life of greater self-denial and obedience to the requirements of GOD's holy law, as taught in our pure branch of the Catholic Church.

I. I resolve to read in my study the morning service, at half-past 9 o'clock.

And the evening service at 6 o'clock.

Except when I have to read them in Church, and if prevented by duty from reading them at the above-mentioned hours, I will do so at some other hours, but never neglect them.

II. I resolve to read a portion of the Old or New

Testament every night, from 8 o'clock till 10, or during two other hours.

III. In my private devotions, before I come down in the morning, I will read one chapter in the New Testament and one in the Old. The same at night before I go to bed.

IV. I resolve to read from Bp. Horne's Commentary on the Psalms for each day, morning and evening, or the writings of some other Divine.

V. I resolve to be more earnest in prayer, and more diligent in nightly self-examination.

VI. I resolve, before my morning and evening prayers, to read these resolutions over; making them the basis of my self-examination.

O GOD, who needest not to be told of man, for Thou knowest what is in him, look down upon Thy servant and minister; grant him an abundance of Thy grace to enable him to act upon the resolutions which he has again most solemnly made. Be with me, merciful FATHER, and make me an able minister of the New Testament; teach me to understand the true value of an immortal soul, and to speak with due force and discretion; let not my unworthiness, Blessed LORD, mar the important work to which I have been set apart; enlighten me with heavenly wisdom; and entertaining a true sense of my own deficiencies, may I ever apply to Thee with unwavering faith for help, in my efforts to reclaim the wandering, to support the feeble and timid, and to awaken the heedless. Grant me wisdom—heavenly wisdom, for Thy dear SON's sake, JESUS CHRIST our LORD. Amen.

“Redeeming the time, because the days are evil.”

## INTERCESSIONS.

THE value of intercessory prayer generally, and especially its importance as an essential part of pastoral duty, is not sufficiently considered. Its practice is perhaps ordinarily limited to a few general phrases, in which all for whom we consider ourselves bound to pray are included. But it may well be questioned whether that love can be worth much, which will not take the trouble to mention before God the *name* of a relation or friend; still more may it be doubted whether an office which includes the multiplied obligations of pastor, guide, and father of the people, as well as priest and intercessor on their behalf in CHRIST's name, can be duly discharged by any one having the care of souls, without his feeling such a personal interest in their welfare, as will prompt the spontaneous offering of the individual wants of each parishioner at the throne of grace as occasion may require.

The neglect of this can only be attributable to want of faith in the efficacy of prayer, or want of sincere regard for those whom the Church requires her clergy to address as "Dearly beloved."

The long list of names found among Mr. Hughes's private devotions, of persons regularly commended by him to the blessing of God, proves at once the importance which he attached to intercessory prayer, and the warm interest that he felt in the individual welfare of his friends and parishioners. First, we

have his nearest relations, not dismissed summarily under a general head, but separately enumerated in order, and every name distinctly and fully written; next, his friends at S. Bees; thirdly, his friends generally; fourthly, the names of certain divines, whom he honoured for their teaching or example; then follow the Principal and Tutors of his Alma Mater; afterwards the persons in the same house with himself; the vicar and his family; some of the leading parishioners; and lastly, as many as forty-nine individuals, members of his flock, in whose cases he was more or less specially interested.

There are few persons, surely, who may not learn from this catalogue to take a more real and practical view of intercessory prayer, and to perform more diligently a duty which, though much neglected, flows necessarily from every principle of our holy religion.

*A Prayer for my Friends, Relations, Benefactors, and Others.*

O LORD GOD Almighty, Who hast graciously promised to hear the prayers of those who in sincerity and earnestness call upon Thy Holy Name; I beseech Thee to look down from Thy heavenly abode upon those my friends and benefactors, whose names I here with all humility, and all due reverence, present before Thee. Bless them with an abundance of Thy grace; fill them with meekness and love; and bring them eventually to Thy Kingdom in Heaven, for the sake of Thy SON our SAVIOUR  
ST. Amen.

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AUNTS. [Here come the names, Christian and surname, of four persons, with the husbands of two of them.]

AUNTS [four names].

UNCLES [three names].

COUSINS [twenty names].

FRIENDS Coll. S. B. [four names].

FRIENDS [eleven names].

Some DIVINES of our Church [nine names of living divines].

S. BEES, and those associated with it [five names].

All the Members of the Clerical College of S. Bees.

All who are under this roof, — and his wife.

At Sowerby, W. M. and family.

Earl and Countess Mulgrave.

And all the sheep committed to my care.

SICK and AGED [twelve names, with the words "gone to his (or her) rest" opposite five of them].

— and — who never attend the public worship of GOD in His sanctuary.

There is something very admirable in the good pastor thus specially bringing before GOD those who have themselves forgotten Him; and very touching too are the simple words "*gone to his rest*" opposite the names of those who, one by one, have been removed from his pastoral charge.

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## ORDAINED PRIEST. DOCTRINE.

THE subject of our memoir was admitted to the holy order of priesthood by the Archbishop of York, at Bishopsthorpe, on Sunday, 24th February, 1850.

As his views of doctrine became matured, and the work and difficulties of the parochial minister better understood, he appears to have thought that much good might be done by the publication of short Tracts, to be circulated among the people, many of whom it is probable he had rarely an opportunity of addressing from the pulpit.

These he entitled "Lythe Parochial Tracts." They were printed and published by Mr. Masters, of Aldersgate Street, London, and are now reprinted at the end of this volume. They are simple explanations of Church doctrine and discipline, with earnest and affectionate exhortations addressed to plain people.

No. I. is on the duty of bringing children to Holy Baptism betimes, and having them publicly received into the Church after Private Baptism.

II. "*On the Necessity of Frequenting the Holy Communion.*"

III. "*What I would do were I a Sponsor.*"

IV. "*How to spend the LORD's Day profitably.*"

V. "*What I ought to do in order to receive the full Benefits of Public Worship.*"

VI. "*Why do I not go to Meeting ?*"

He was also induced about this time to print two plain sermons preached at Lythe, the one on Baptismal Regeneration, the other on the Holy Communion.

Both these sermons are clear and decided expositions of the doctrines they set forth, containing ample proofs from Holy Scripture, the early Fathers, and the Book of Common Prayer; and are admirable specimens of the kind of sermon likely to give instruction to plain people, and to correct erroneous impressions upon these important topics.

That unwavering faith in the doctrine of *sacramental grace*, which these early compositions exhibit, gave a clearness and consistency to all his teaching. An honest confidence in the formularies of his Church enabled him at all times to speak with an authority, and at the same time with a charity and modesty, which those teachers must lack who are hampered with the conviction that the Prayer Book is against them.

"It is a great injustice to accuse the Churchmen, as is often done in these days, of putting the Church in the place of CHRIST. I should like to know which of all their inventions throws the believer so completely at the foot of the cross, and so unites him to the SAVIOUR of us all, as the system of our own beloved Church."

The following striking passage which he had carefully transcribed from a favourite author, doubtless represented his own conviction.

"There are persons, who suppose that they can be joined to GOD by the mere exercise of their thoughts. We sit at home, they say,—we let our minds travel towards GOD,—we feel no particular need of public worship, or Church ordinances,—we use them at times,—but we can do as well without them, and therefore we do not require the services of Christian ministers, inasmuch as we can hold intercourse with GOD by ourselves. GOD is a Spirit, and this is the natural way in which a spiritual substance like our own souls, should hold communion with Him. Yes, this is the natural way in which man may approach His Maker, and if we could be saved by *nature*, this were all, doubtless, which could be required. But then by the course of nature shall no flesh be saved. Adam *might* have been, because his nature was pure; we *cannot* be, because our nature is polluted. Our first parent might hold communion with his Maker by that direct intercourse which was provided by his inward thoughts; but his fallen descendants cannot regain this privilege without such *real union with their New Head, as the Ordinances of Grace* have been appointed to supply. The root of all holy contemplation—the ground of intercourse with GOD is that living communion with the Second Adam, whereby the gift, which in His Sacred Person He bestowed upon humanity at large, may become their individual portion."

So again, the adoption of the following passage from another author on the same subject, indicates his belief of the old theology.

"As original sin is the transmission of a quality of evil, so regeneration is the infusion of a quality of good. As original sin is inherited without the personal act of

us who are born of the flesh, so regeneration is bestowed without personal merit in us who are born of the Spirit. As in the inheritance of original sin we are passive and unconscious, so in regeneration. As original sin precedes all actings of our will, so also regeneration. As original sin is the root of all evil in us, so regeneration is the root of all good. Strange is the cycle in which all errors run. Those very tokens, by which the gift of regeneration is manifested to be freely given to us of GOD are the very grounds of modern unbelief. Men will have it to be no more than a change of state, and not of nature; a mere outward transfer into the outward means of grace; and that, forsooth, because a passive unconscious child is, in their eyes, incapable of the infusion of a quality of good. What is this but the Pelagianism of Regeneration? How can they defend the doctrine of original sin, as the transmission of evil to passive unconscious infants, by inheritance from a man that sinned; while they deny the infusion of a quality of good by the free gift and grace of GOD? In truth, it is much to be feared, that this is simple unbelief in the great freeness of GOD's grace,—in the presence and reality of spiritual mysteries."

These views of Holy Baptism, as the instrument of the new birth, would naturally make the zealous pastor anxious that the people should duly appreciate that Sacrament—its privileges and responsibilities; and that it should be orderly and reverently celebrated.

Hence his concern at the slovenly custom which had grown up, of parents procuring the baptism of their children at their own houses; and his efforts

to restore the public celebration of the sacrament with the proper number of sponsors. To this end he not only wrote the Tract No. I., which has been noticed, but circulated small cards upon which the sponsor's duty is briefly stated.

His faithfulness in obeying the directions of the Prayer Book, and carrying out the discipline of the Church, is well shown in a letter upon the above subject to one of his parishioners.

"Lythe, April 4, 1850.

"Dear Madam,

"Mr. B—— has just been here to acquaint me that it is your intention to come up to-morrow to be churchied, and have your child baptized; also to inquire whether you and Mr. L—— might stand as proxies for absent friends.

"Lest I should not have given Mr. B. a sufficiently clear and intelligible answer, I write these few lines to state that in strict accordance with the first and third rubrics before the office for Public Baptism, I decline baptizing any child in the church on any day than a Sunday or other Holiday. This has been, I may say, my uniform practice, and were I to make any difference in your case, I might truly be accused of making distinctions between rich and poor, a thing which I should shrink from doing with the utmost abhorrence.

"I enclose you a plain homely address which I have written upon the subject, and circulated with some good effect. As for the office of Churching, it may be used at any time in the week, due notice being given to the curate, lest he should be out of the way.

"And now lastly, may parents act as proxy sponsors for their own children? On one occasion since I have come

to this cure, a mother has been allowed to stand proxy for her sister, so I suppose it may be done again. But I must candidly say I should prefer any one to a father or mother, for this simple reason,—it is apt to mislead the people. They cannot understand the principle of proxyship, (if I may coin such a word,) and immediately conclude that the priest is allowing the parent, in one case, to stand for a child, while, in another, he rigidly forbids it, as he is bound to do.

“I am, dear Madam,

“Your’s, &c. &c.,

“E. J. R. HUGHES.”

It would seem that he had about this time some misgivings regarding his health. In a letter to his aunt (to whom as his nearest relative he made his most confidential communications) dated the 6th May, 1853, after explaining the circumstances under which he was induced to print the sermon on the Holy Communion above noticed, he goes on fully into his reasons for thinking that a change to a milder air would be advisable.

“My dearest Aunt M.

. . . . Lately my worthy Vicar increased the number of Holy Communions in this parish. On the first Sunday after this alteration, I deemed it advisable to preach upon the subject. The congregation was a large one, and my sermon, though plain, reached the hearts of some of them, who expressed a wish that it might be published. After maturely considering the matter, I determined to accede to their request, as I believed it might possibly benefit others who were not pre-

sent at its delivery. I have dedicated it to you (as you will see by the initials) as a slight token of my great love and regard for you. Should it please God to spare my life, it is my intention some of these days, to publish a series of plain sermons explanatory of the doctrine and discipline of our Church as taught in the Book of Common Prayer, which I shall most assuredly dedicate to you in a fuller manner.

"I feel somewhat anxious to leave my present cure—I shall certainly try to get away at the end of November. The cold cutting air of this highly situated and much exposed village is not the best thing for a tender-lunged person.

"The situation of Lythe is very bleak, it being on the brow of a hill a quarter of a mile from the sea. The wind, which blows no small portion of the year from the north-east, is very trying to one consumptively inclined; indeed, in my opinion, none but a native can face our north-easters. Again, the population being 2200, and many of them poor and in want, a draw is made upon the Curate's purse, whose income being small, he cannot give as he would.

"Such are my reasons for wishing to leave this parish, are they not cogent ones?

"My desire is to meet with a Curacy under a sound Incumbent, who adheres strictly to the rules of the Church, and where the Godly and pious practice of daily Public Prayer prevails.

"It is my intention and ambition *once* to read prayers in my grandfather's church, and I trust I may do so next year. . . . .

"Believe me, my dearest Aunt,

"Your very affectionate nephew,

"E. J. R. HUGHES."

In another letter to the same lady, dated 26th June, he gives an account of his attendance at the Archdeacon's visitation.

"Last Wednesday I went with a neighbouring curate, a particular friend of mine, in a gig to Guisborough to attend Archdeacon Churton's visitation.

"We passed through some of the finest scenery I have seen since I have been in Yorkshire. The country for some miles is richly wooded, though close to the sea. The sun was shining brightly on Redcar sands, and on the sails of the vessels which were lying off, making them sparkle like polished gold. We passed several little churches situated in delightfully secluded nooks, wearing that calm peaceful aspect which harmonises so well with the thoughts of a hereafter, and of that rest which remaineth for the people of GOD.

"You must know that this is the first visitation I ever attended. The clergy assembled on the occasion, could not, I should say, be less than forty, twenty of them remained to dinner, and I and my friend among the rest. Shortly before we were told dinner was ready, the Archdeacon called me on one side and said, 'I understand, Mr. Hughes, that it is your intention to leave your present cure,—when do you propose doing so.' I said, 'when my time (two years) had expired. I was ordained on S. Thomas's Day, and should leave on that day.' He said, 'I am going to London to see my brother, and shall be away for about ten days; will you do me the favour of spending a week with me at Crayke on my return.' I said, 'I should be very glad to do so, if duty did not prevent, and I could obtain leave of my Vicar.' When I mentioned the circumstance to my Vicar, he seemed pleased that I had been invited, and said I should go by all means."



In the following also to his aunt, he alludes to the deep anxiety which, in common with all true churchmen, he felt at the Church troubles of this period.

“As I pride myself upon being a keeper of promises, I ought to have written to you before this,—indeed on the 15th ult., that being the time at which I told you you might always expect a letter from me. But the various duties which devolve upon me, and the anxiety which press upon the mind of a young curate with the sole charge of a parish like this, united with thoughts too deep for words, which the present state of the Ecclesiastical atmosphere awakens, unfit one from writing any thing like a cheerful letter; and as I am one of those beings who generally look at the bright side of things, I never like putting pen to paper when my state of mind would necessarily give a gloomy November tone to my letter.

“Your kind and affectionate letter which I received by yesterday’s post, was very acceptable. As pure water is in the arid wilderness or boundless desert to the famishing traveller, so is a kind letter from a much-loved friend to me.

“You cannot imagine how glad I shall be to leave my present cure. The climate, as I have often told you, would try a much stronger constitution than mine; and the extent of country to be traversed in all weathers puts the lungs to the proof. I purpose getting a curacy in the Diocese of Exeter, in the counties of Devonshire or Cornwall, if possible.

“You mention in your letter the hope of preferment through the Marquis of —, but if he had been acquainted with me, there would not be the slightest reason to believe that I should have received preferment at his

hands,—my theological principles being looked upon by him with the greatest suspicion. Those who wish conscientiously to bide by the scriptural teaching of the Book of Common Prayer, have little hope from *worldly* reward.

“The Magnates of this day (with a few noble exceptions) know no such; they favour them not. Their reward, I trust, will be hereafter. There I must own I look for it, after the turmoils of this scene are hushed in the awful stillness of eternity.

“Lythe, Oct. 29, 1850.”

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### THE PAROCHIAL SCHOOL.

THE zealous pastor will never fail to give diligent attendance at the parish school. The words of the Divine Master “*Feed My lambs*” are ever sounding in his ears; and in the young of the flock committed to his care he sees the fairest promise of that “good ground” in which he may sow seed unto eternal life.

We have Mr. Hughes’s own account of the share he took in the ceremony of opening a new school in the parish of Lythe,—built by Lord Mulgrave; and the memorandum that follows of an address which he delivered soon after on the death of one of the school children, shows his custom of turning every event to a religious account.

When several parents with their children had as-

sembled at the school house, with Lord and Lady Mulgrave, the Hon. Colonel Phipps, the two Ladies Phipps, Miss Grant, &c., I commenced the day's proceedings in the following manner, saying,

"In conformity with the blessed Apostle's precept, 'Whether ye eat or drink, or whatsoever ye do, do all to the glory of GOD,' we will commence this good undertaking by reading a portion of GOD's Holy Word and prayer."

Wherewithal shall, &c.—Psalm cxix.  
Teach me, O LORD, &c.

PRAYER.

Prevent us, O LORD.

Collect for 1st Sunday after Trinity.

The LORD's Prayer.

Prayer of S. Chrysostom.

Benediction.

After which I withdrew. The same evening I dined at the castle, and enjoyed myself much. . . . .

*A few words to my Catechetical Class of National School Boys, on the death of one of their Schoolfellows.*

October, 31, 1851.

Since we last met together in this room, I am very sorry to hear from your master of the death of one of your companions and playfellows. For some wise and holy end, it has pleased Almighty GOD to take away him from this world so young. What this end may be we know *not*. It may be that he was surrounded by many and great temptations which, if yielded to, would have

ruined his soul, it may be for the correction of those who are living,—his friends and relations. But be this as it may, it concerns us not. One thing, however, there is which does concern each and all of you, and it is this, that you learn from the death of your young companion an important lesson never to be forgotten, "So to number your days that you may apply your hearts unto wisdom," to "Remember thy Creator in the days of thy youth," while the evil days come not, nor the years draw nigh, when thou shalt say, "I have no pleasure in them." Observing how the *young* as well as the *old* are alike cut down by death, you must see how necessary it is for you to be prepared. For aught you know your turn may be next, and if you are overtaken suddenly in the midst of your sins, what have you to look forward to but endless misery? Let me then earnestly beseech you to conduct yourselves as members of CHRIST's Body should conduct themselves, with all meekness, lowliness, and goodness. As you will be judged for what you *say* as well as for what you *do*, abstain from swearing, lying, and all unclean conversation. Be kind and affectionate to your parents, obedient and submissive to your master, and respectful to all who are placed above you. Above all, never neglect your duty to Almighty GOD. Let nothing prevent your falling low on your knees before Him when you rise from your beds in the morning to thank Him for His protection of you during the dark and silent hours of the night; and at night, for the many mercies which He has vouchsafed to you during the past day.

The following catechetical memoranda taken at random from a series of exercises upon the Apostles' creed, will show how carefully he prepared himself for school instruction.

## ARTICLE XI.

## "THE RESURRECTION OF THE BODY."

"*Resurrection*"—rising again from the dead.

What shall rise again?

"*The Body.*"

As man, when he became a sinner, sinned in his body, as well as his soul, it is necessary that he should rise again in the *former*, in order that he may be judged according to the deeds done in it: *show* this from Holy Scripture.

2 Cor. v. 10. "For we must all appear before the judgment seat of CHRIST; that every one may receive the things done in his body according to that he hath done, whether it be good or bad."

In the verse which you have just repeated, S. Paul says "all" shall appear to be judged in the body, then none can escape that awful inquiry?

No, none.

Our plain duty while we are in this *body* then is what?

To lead a holy life, so that we may be enabled to look forward to that day in humble hope.

Was the doctrine of the Resurrection of the Body *clearly* revealed to the Jews in the Old Testament?

No, it was revealed only in part.

Prove from Job and Daniel that it was revealed.

Job xix. 25—27. "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see GOD," &c.

Dan. xii. 2. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Note. The translation of Enoch and Elijah would teach the more thoughtful Jews this truth, but to the bulk of the Jewish people it would be comparatively an obscure doctrine.

When was this doctrine *clearly* revealed?

When our Blessed LORD came, i. e. in New Testament.

S. John xi. 25. "JESUS said unto her, I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live."

What sect among the Jews flatly *denied* this doctrine?  
The Sadducees.

Show from S. Matt. xxii. how our LORD overthrew the error of this sect.

S. Matt. xxii. 31, 32. "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by GOD, saying, I am the GOD of Abraham, and the GOD of Isaac, and the GOD of Jacob? GOD is not the GOD of the dead, but of the living."

What sect believed in it?

The Pharisees.

Mention some types of the Resurrection.

1. The seasons.
2. Day and night.
3. Seed sown.

1 Cor. xv. 36—38. "Thou fool! that which thou sowest is not quickened except it die. And that which thou sowest, thou sowest not that body that

shall be, but bare grain, it may chance of wheat, or of some other grain : but GOD giveth it a body as it hath pleased Him, and to every seed his own body."

4. Awaking from sleep.

1 Thess. iv. 13, 14. " But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that JESUS died and rose again, even so them also which sleep in JESUS will GOD bring with Him."

Give some instances from the Old Testament of persons being raised from the dead.

1. The child of the widow of Sarepta. 1 Kings xvii.
2. The Shunammite's son. 2 Kings iv.
3. The man that was cast into Elisha's grave. 2 Kings xiii.

Give some instances from the New Testament.

1. The daughter of Jairus.
2. The widow's son at Nain.
3. Lazarus.
4. Tabitha.

Our Blessed LORD Himself.

The resurrection of our Blessed LORD from the dead is an assurance that we also shall arise, is it not ?

Yes.

Show this from Holy Scripture.

1 Cor. xv. 20, 21. " But now is CHRIST risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead."

Though *all* men shall be raised at the *last* day, it is only the *righteous* who shall be quickened and glorified.

Show this that they shall be quickened, from

Rom. viii. 11. "But if the Spirit of Him that raised up JESUS from the dead dwell in you, He that raised up CHRIST from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

And next, that they shall be *glorified*, from

Phil. iii. 21. "Who shall change our vile body, that it may be fashioned like His glorious body, according to the working whereby He is able even to subdue all things unto Himself."

#### SUMMARY.

The great doctrine of the resurrection of the body upon which I have been just questioning you was unknown to the heathen, and only known in part by the Jew. It was not fully and clearly revealed till our LORD and SAVIOUR JESUS CHRIST brought life and immortality to light through the Gospel. There were many wonders in the natural world which the heathen might observe and marvel at without being able to draw the great and important lessons which they were designed to convey. They must have seen the trees shedding their leaves as winter approached, and putting forth new leaves in spring;—they must have seen the flowers wither and die, and again as it were revive;—they must have seen the caterpillar change into a seemingly dead state, and come forth a beautiful butterfly;—all these things they must have seen, as we do at this day—but they could not learn from them the great lesson of the body's resurrection. Because they had not first GOD's Word to reveal it to them. Before the Incarnation of our LORD and SAVIOUR JESUS CHRIST a dead body was regarded as an unclean thing, and any persons who



touched it, as we learn from Num. xix. 11, were obliged to purify themselves. But now our bodies have been hallowed by CHRIST's taking a body, and making us His members and temples of the HOLY GHOST in the life-giving font. Hence it is when a Christian dies his body is not exposed to be a prey of animals, nor is it buried in any ordinary place, or manner: but it is carried to the church-yard—that piece of ground which has been hallowed by the prayers and benedictions of a bishop. And then with words of comfort and holy hope is it “laid in the wardrobe of the grave,” with its face to the East, from whence the Church, all the world over, has been wont to look for His Second Advent.

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#### WHITEHAVEN.

HAVING completed his term of two years as assistant curate of Lythe, he at once took advantage of his uncle's offer that he should take up his residence with him at Whitehaven for change of air and scene, and assist him in the duties of that parish until he should be able to meet with a suitable curacy.

“Here,” (we learn from one who had the best opportunities of witnessing his labours, and estimating his character,) “he was the first to rejoice with those that rejoice, and mourn with those that mourn. Doubtless those who saw little of him, may sometimes have thought his manner shy and gloomy; but with friends and in the private and domestic circle he was cheerful and animated.

Thoroughly despising cant and ostentation in religion, he was yet ever desirous in his daily walk to draw the minds of those whom he could influence upwards to holy things, and by the gift of some book or pamphlet he induced many to think and search more deeply for themselves.

"He once made a remark to this effect, that a book was always his present, for then he had the hope that he might be the instrument of doing some spiritual good to his friends; and one of his rules was never to give away a book which he had not first read himself. And those who knew him most intimately can only tell how deep he was in his repentance, how low he was in his own eyes, and how he deplored his hastiness of disposition, and, as he called it, his uncharitable spirit.

"His warmest advice in trouble and affliction was to pray in humble faith to GOD, and to take, as it were, our sick friends or relations before Him, more especially those who were morally diseased by sin. And when once asked whether he supposed there could be any use in praying for those who never pray for themselves, his reply was, 'most certainly,' recommending 'continued prayer to GOD, for His dear SON's sake, to grant such persons conviction and repentance.'"

While Mr. Hughes had the charge of S. James' Church, Whitehaven, during the Incumbent's temporary absence, one of those cases of difficulty occurred which, perhaps, more than any thing else, test the courage and faithfulness of the clergy.

Having received the usual notice of the intended interment of a man, who was known to have died a socialist, he at once made up his mind to run all the risks of legal proceedings and public odium

rather than prostitute the sacred burial office of the Church, by reading at the grave of one so manifestly unsuited to it as the professed infidel.<sup>1</sup>

Yet even in this instance he acted with his usual prudence and courtesy. He immediately went to the house and informed the widow and friends of the deceased that it was quite impossible for him to read the service of the Church under such circumstances. And so mildly and earnestly did he explain what was his duty as a minister of the Church, that he succeeded in convincing the widow that his refusal was not dictated by unkindness or want of consideration for their feelings.

When he left the house one of the men followed and begged him to hear his objections to the Church, &c. The result of the conversation is not known ; but the man heartily thanked Mr. Hughes for listening to him so calmly, and for his gentleness of manner to him, observing, "I have been to some clergymen who would scarcely hear me speak, but would shove me away, or thrust some tract into my hand."

In the midst of parochial duties and active charities, sufficient in the estimation of his friends to exhaust all his time, his strength, and his pecuniary resources, he yet found leisure to acquaint himself accurately with the different subjects of ecclesiastical interest, which occupied public attention, or seemed likely to affect the well-being of the Church.

<sup>1</sup> See Appendix.

"(To the Editor of the English Churchman.)

"Sir,

"It was with no ordinary degree of pleasure that I read in your last week's journal, a letter addressed to the Committee of one of our Church Societies, proposing the establishment of a 'Poor Clergyman's Sickness and Superannuation Fund.' The great want of such an institution has always appeared to me as most painfully evident in our Church. It is a want, which, I believe, might and would be most readily met if it were brought with sufficient prominence before the members of the Church of England by some of her able and judicious Presbyters, with the concurrence of the Bishops,—for *without the Bishops let nothing be done*. Thanks are due from every individual who has the welfare of the Church at heart to the Rev. J. B. Sweet, for bringing this important matter forward; may others be stimulated to carry out the work and refrain from resting till it be accomplished. Gladly would I render it all the pecuniary assistance in my power, and from my heart I say, 'God speed it well.'

"I remain, Sir,

"Your obedient servant,

"August 4, 1851.

C."

Among his papers was found a well-written digest of the arguments against the marriage of a man with his deceased wife's sister, and the unprincipled efforts which certain interested parties are now making to repeal the universal law of Christendom as regards this incestuous connection.

His readiness to join in honouring a public character which is in marked contrast with the vacillating theology and compromising expediency of the present day, is strikingly exhibited by the following letter.

"To the Rev. Alexander Watson.

"Catherine St., Whitehaven.

"Rev. Sir,

"It is with no common degree of pleasure that I respond to your appeal in behalf of S. Mary Church, Devon, by enclosing a Post Office order for one pound. At the same time I beg to express my regret that my means prevent my contributing so largely as my heart would prompt me to do towards so truly laudable an object, as the restoration of the parish church of the Athanasius of our age.

"As a Priest of the Anglican Church I feel, in common with every orthodox brother, deeply grateful to your venerable Bishop, for the firm and uncompromising manner in which he has upheld the Catholic Doctrine of the Sacraments, and the consistency with which through a long life he has adhered to the principles of our Apostolic Church, and defended them against ultra Protestant and Roman assailants, who have attacked him with more than the usual unscrupulous and ferocious spirit with which in this daring age the Ecclesiastical powers that be are assailed.

"His latter days, indeed, have been days of trial. The sharp edge of the *Cross* has pressed deeply into his soul, and if such be truly the mark (as we are told) of the favoured disciples of the Great Head of the Church, who

will deny that when the troublous waves of this life shall have been passed over, his shall be the crown of life!

"From my heart I say, GOD speed you in your undertaking, and believe me,

"Yours faithfully,

"EDWARD J. R. HUGHES,

"Late Curate of Lythe, Whitby.

"The Epiphany, 1852."

We have now to accompany the subject of our memoir to the last scene of his labours. On the 10th of March, 1852, we find him in correspondence with the Rev. C. D. Wray, rector of Runceton Holme, in Norfolk; in reply to whose inquiries Mr. Hughes thus characteristically describes himself and his religious principles:—"I am in my twenty-seventh year, a S. Bees man, and a priest of three years' standing, two of which I spent as curate of Lythe. My principles are those of the Book of Common Prayer literally interpreted, and consequently free from all Roman and Genevan sympathies."

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#### RUNCETON HOLME.

MR. HUGHES entered upon his new curacy in May, 1852. Runceton with Holme are united parishes, distant about four miles from Downham Market. Though bordering upon the fens, the aspect of the

country is pleasing, being rich and well wooded. The population, which is entirely agricultural, numbers about 550.

There are two churches, which are very well attended by orderly congregations, and a good school; while dissent is hardly known among the people. Much of this gratifying state of things is doubtless owing to the zeal and faithfulness of the Rev. F. J. Edwards, the late rector. He was a firm and consistent churchman, and effected during the sixteen years of his incumbency a large amount of good, where many irregularities had crept in in consequence of the non-residence of the rector that preceded him. He restored and beautified Holme Church, and fitted it throughout with open seats. South Runcton Church, which had long been a ruin, with the old Norman chancel arch alone standing, was by his exertions entirely rebuilt and commodiously furnished. Both Churches were decorated with his own hand, the east window of one being filled with stained glass manufactured by himself. It was moreover through his exertions that the school was erected, with master's house adjoining.

But what was far more important than the external fabric and open seats, he restored, through the means of these improvements, the Church's decent celebration of Divine worship, and the Church's discipline where it had fallen into desuetude. The practice of private Baptisms, except in cases of necessity, was discontinued, and that sacra-

ment administered, as the rubric requires, during the public service.

It is not to be expected that all these restorations could be effected without some opposition from the evil disposed. Mr. Edwards, however, persevered in the discharge of his duty, preferring rather to satisfy his own conscience than to submit to the caprice of the people.

It was to a parish thus favourably circumstanced that the subject of our memoir was introduced by the present rector.

There being no suitable lodgings for the curate in Holme, Mr. Hughes was accommodated with rooms in the adjoining village of Watlington, which was not inconveniently situated for his parochial work. Into these labours he at once threw himself with his usual ardour, doing the work of an evangelist, not in public only, but from house to house, and shrinking from no labours however toilsome, so that he might win souls and acquit himself as a faithful minister of CHRIST.

And this zeal was, as usual, regulated by that method and punctuality which gives additional power to all the actions of life. Gentle and affectionate in his manner, unwearied and persevering in his efforts, and with an earnestness that was *felt* by every one whom he addressed, his influence was universally acknowledged. He gained the heart and convinced the reason, in cases where advice and remonstrance had been before ineffectual, and there are several whose consistent and religious



walk at the present day attest the reality of their conversion by his means.

There is a map of the parish drawn with his own pen, containing the house of every parishioner; and a "Scheme of Parochial Work;" both of which are evidences of the accuracy with which he marked out for himself his several duties.

#### SCHEME OF PAROCHIAL WORK.

##### *Sunday.*

Morning—Service  $\frac{1}{2}$  to 11.

Afternoon „ 3.

Evening—Night School and Devotions.

##### *Monday.*

Morning—School  $10\frac{1}{2}$ —11.

Visiting Holme 12.

Afternoon—Runcton 2—5.

Night School  $6\frac{1}{2}$ —8.

##### *Tuesday.*

Morning—School  $10\frac{1}{2}$ —11.

Visiting Holme 12.

Afternoon—Runcton 2—5.

##### *Wednesday.*

Morning—Visiting Holme  $10\frac{1}{2}$ — $11\frac{1}{2}$ .

School  $11\frac{1}{2}$ —12.

Afternoon—Runcton 2—5.

Night School  $6\frac{1}{2}$ —8.

##### *Thursday.*

Morning—School  $10\frac{1}{2}$ —11.

Visiting Holme.

Afternoon—Runcton 2—5.

*Friday.*

Visiting the Sick,  
And 6½—8 chanting.

*Saturday.*

Meditation and preparation for Sunday.

His own opinion of his present curacy will be best known from a description which he gives of it himself, in a letter to a lady residing near Lythe, his first parish.

. . . . "I am very much pleased with my curacy. With a few exceptions, which I hope in time to see amended, we are quite rubrical. Although our population is not seven hundred, I have a great deal to do. We have an admirable national school, and *some* very intelligent children in it. Twice a week I have my night school. When I first took the management of this, I felt far from sanguine as to the results. My opinion now is altered; and I doubt not, the class which I catechise, containing thirteen or fourteen of the young men, may be impressed with a sense of their responsibilities as members of CHRIST's Holy Church. I am taking them through the gospels. They read a chapter carefully verse by verse. I then question them on it, and endeavour, in as short and pithy a manner as I am able, to bring the meaning clearly out, and practically apply it. . . . As I told you once before, we have two churches, and pretty little structures they are."

We now give two letters, which will exhibit his manner of consoling the afflicted, and sympathising with them under bereavements.

. . . . "Many times have I thought of your heavy trial, and fervently have I prayed that you might resignedly submit to this dispensation of Providence, and draw from it that which it was designed (no doubt) and intended to produce. How gracious and kind is GOD to us! how tender are His dealings with the children of men. The rainbow of mercy and hope shines brilliantly, though with chastened beauty, above the gloomy clouds of sorrow. When you might have laid your grief too much to heart, and been overcome with much sorrow, a gleam of sunshine breaks in upon you in the shape of the very welcome news of your success in the late election of the 'Friend of the Clergy Institution.'

"Accept then my most heartfelt condolence at the loss which you have sustained in the departure of one who deeply loved you . . . . It is a difficult thing to check the tide of grief, nor is it wise to do so altogether. Yet I think one is sometimes apt to exceed the bounds, and to sorrow as they that have no hope. What a preservative against this is the soothing service for the burial of the dead. It seems to draw us off from the contemplation of the body dead, to the body living and shining in the garments of the resurrection morning." . . . .

"Believe me, &c. &c."

"—"

. . . . "May you have strength given you to bear up against your trial. When our friends are removed by the hand of death into the invisible world;—when they are withdrawn within the veil, through whose folds the eye of sense cannot pierce, we at first feel a deep sense of loneliness,—we miss the object of our affections from their accustomed places, and a chilliness and despondency creeps over the heart. We are then apt to mourn their departure, and right it is to mourn it; heartless would

it be to do otherwise, still there is a bound to the outpourings of human sorrow. We are not heathens, but Christians. Our sorrow, then, should not be like the sorrow of those who have no hope.

"Picture to yourself your sister not as cold in the 'calm earth,' but resting in tranquil yet joyful expectation of the Second Advent of the LORD in the Paradise of GOD. Strive to realise the words of the poet,—

'Tis sweet, as year by year we lose  
Friends out of sight, in faith to muse  
How grows in Paradise our store.'

"I often think that if we lived more in the *invisible* world it would be better for us. If we turned our thoughts to the noble army of saints, martyrs, and confessors, who passing through the Church Militant, and warring a good warfare, have been drawn into Paradise;—if we looked back and contemplated their lives, and strove to follow CHRIST as they did, it would be far, very far better for us, than losing ourselves in the giddy mazes of the world, and worldly ways. There is a plausibility in the reasons assigned by the world's votaries for their actions, which is very apt to delude unthinking and unwary Christians. If any amusement should chance to be assailed by those whose aim is not to shine in this world, but in the next, they will immediately be met by such remarks as 'it is quite innocent,'—'the abuse of a thing is no valid argument against its use, &c. &c.' Now the question we should ask ourselves on the subject of amusements and the like, is simply this: Does, or does not this amusement derange my spiritual frame? If indulged in, will it lead me to a diligent discharge of my duties, or will it draw me away from them? If these questions be fairly put, and fairly answered, I have no

doubt in my own mind as to the result, so far as *many* worldly amusements are concerned.

"You may, perhaps, feel inclined to ask, Why I have introduced these remarks here? Simply because you *now* will more steadily reflect upon them, and, I trust, if you concur in my opinion, act upon them.

"You, no doubt, remember questioning me in Whitehaven upon these and kindred subjects. I wish, if possible, to draw you into a correspondence upon them, and I doubt not some good may result.

"With kindest love to all,

"Believe me ever, &c."

Our good pastor's faith in the efficacy of *intercessory prayer*, has been already proved from his book of private devotions. That this faith grew and strengthened by his pastoral experience is shown by two prayers which he wrote expressly for parishioners of Runcton Holme.

*Prayer for —.*

O GRACIOUS LORD, Who willest not the death of a sinner, but rather that he should be converted from his wickedness and live; look down in mercy and love upon this Thy servant whom Thou hast spared to the great age of fourscore and two years.

Teach him, O LORD, that it was out of pure love to his soul that Thou didst not remove him in his youth. Lead him to confess that it is of Thy merciful kindness that Thou still sparest him to perfect repentance in Thy fear. Teach him, O LORD, to consider the loss of sight, with which Thou hast visited him, as a gracious warning for him to set his house in order, and prepare to give an

account of his stewardship, forasmuch as the time of his departure is drawing nigh. O merciful GOD, be with him, and crown his earnest efforts with success, for JESUS CHRIST's sake, Thy SON our LORD. Amen.

*A Prayer for E. B——.*

Many, O LORD, and gracious are the afflictions and diseases which mankind are heirs to in this world. Often, O LORD, are we tempted to complain that Thy hand is laid heavy upon us; that our wickedness is greater than we can bear, forgetting that it is the just reward of our iniquities.

Look down, O LORD, on this Thy servant, whom it has pleased Thee to visit, these last three years, with a painful and grievous complaint. Grant her patience, O LORD, under Thy visitation. Teach her to look upon this heavy cross as a reflection of that most bitter one, which her SAVIOUR, when on earth, had to bear. And may she have grace given her to derive from it the benefits which Thou, the Physician of souls, designest it to convey. And grant, O gracious FATHER, that when the troublous tossings of this world have given place to the stillness of death, her soul may rest in peace, for JESUS' sake, Thy only SON our LORD. Amen.

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PAROCHIAL LABOURS.

ABOUT this time Mr. Hughes was left in sole charge of the parish, his rector having gone into residence at Manchester, as one of the canons of

the cathedral of that city. It is owing to this circumstance that we are enabled to lay before our readers several letters of interest on parochial matters, addressed to the rector and other members of his family, who, when at Holme, take an active part in the management of the school and attendance on the sick.

These letters enter into those matters of parochial detail, of which his mind was full. They are subjects apparently unimportant, but they make up the sum of many a good pastor's labours, occupy necessarily a large portion of his time, and indeed are works which make the difference between a parish neglected and a parish well cared for.

Mr. Hughes was thoroughly persuaded that if the agricultural people of this country are to be reformed, it must be done by something more than *preaching*,—it must be done, he knew, by a clergy who sympathise with the people, and give evidence of their sympathy by personal exertions; by making themselves acquainted with all their peculiar wants and ways of living. It must be done by day schools, and Sunday schools, and night schools; by lending libraries, and presents of books; by savings' banks, and generous relief, not indiscriminately, but wisely and judiciously bestowed, in cases where families are unable to provide for themselves. Patience, perseverance, gentleness, and firmness, are required to administer such like charities with benefit to a parish; and they who administer them must look for other recompense than the gratitude

of the people, though even in this world such works of mercy will not lose their reward.

“Watlington, Downham, Norfolk.

“My dear Sir,

“Things in our parish have been going on pretty much as usual, but in *this* parish far otherwise. Last week a most lamentable occurrence took place. A young girl about twenty years of age committed suicide by drowning herself in a deep run of water at the bottom of the surgeon’s field. A Coroner’s inquest was held on Saturday, and the verdict was *temporary insanity*, when it ought to have been *felo de se*. The Curate therefore was obliged to smother his scruples, and bury the body as of one who had died the death of a Christian. It is to me perfectly astonishing that Coroners and Jurymen will confound an act of *moral* obliquity with one of *intellectual* obliquity. Surely they seem to ignore the Scriptural principle that sin yielded to, lead to the commission of further sin, and ultimately to the withdrawal of God’s grace, and a settlement in the region of despair.

“‘A despairing person,’ say they, ‘is bereft of reason.’ ‘Nay,’ say I, ‘he is bereft of grace; he is a responsible being even then, though a reprobate.’

“As for the argument that a man in his senses would never think of killing himself, I look upon it as weak and absurd; for it might as readily be said, and with equal force, a man in his senses would not think of killing his fellow man. . . . .

“Believe me, my dear Sir,

“Yours very faithfully,

“E. J. R. HUGHES.

“Feast of S. Andrew, 1852.

“Rev. Canon Wray.”



“ Watlington, Nov. 16, 1852.”

“ Dear Miss ——

“ Yesterday, as you are aware, was clothing club day, I had not many subscribers. I suspect the reason of this was, that they had expended the sixpences which should have come to me in *sight-seeing*. A Lecturer on Astronomy and Electricity from the ‘Polytechnic,’ asked permission to use our National School room, and as it had been customary to grant it to such persons, I consented after obtaining a promise that no mischief should be done to the walls, or any part of the building. Very few of the farmers attended, and but a moderate sprinkling of the labourers. I am glad to say the blankets are given out, and no murmurings were heard about them . . . . . The three children which Mrs. —— appeared so anxious to have baptized, still continue in their unregenerate state, and I am afraid will remain so for some time to come. I have been trying hard to get Mrs. —— to have *her* child baptized, I trust before long I may succeed: it is high time that it should be done: I believe that it has nearly reached its second year. What can you expect from the poor, when their wealthier neighbours set them such a bad example? Last Friday I went to the school in the afternoon, and heard the children sing: we tried the Te Deum—*Tallis*’. I observed some levity of manner in the children, and therefore lectured them upon the holiness of their present engagement—singing the praises of GOD, and rebuked them for manifesting such want of reverence to their Maker. It had the effect desired.

“ I think you will pronounce the following anecdote to be superior to any of Punch’s. A farmer’s daughter from Tottenhill came to take tea with Mrs. —— . Before she left home, expecting to be detained in Watlington

till dark, she told their boy, a lad of *thirteen*, to come for her at night. When night arrived, the lad, true to his instructions, came, but bringing with him a horse without a saddle. 'O you stupid boy,' said the young girl, 'why did not you bring a side-saddle, and I might then have ridden home. What induced you to bring the horse at all?' 'I felt very timid and lonely,' replied the boy, 'and brought the horse for company.'

"With kind remembrance to Miss —"

"Believe me very truly yours,

"E. J. R. HUGHES."

"Watlington.

"Dear Miss L. W.

..... "We have attempted to decorate our churches with evergreen this year in a grander style than before. I think you would be all pleased with what we have done, though there is ample room for improvement. At Runcton, on the altar is a cross nearly a yard high, made chiefly of the variegated holly, but tipped with bunches of pure white. The chancel arch is surrounded by the words 'GLORY TO GOD ON HIGH' very plainly lettered, the pillars supporting the arch each have a chaplet. The font is doubly wreathed with variegated holly, one wreath on the lip, the other on the base. I forgot to mention that a good sized star (the Magian Star) surmounts the arch; and two Maltese crosses grace the south windows of the nave. Holme Church, which most of our flock prefer, has a star suspended by a dark thread (which is invisible) from the point of the chancel arch. The arch of the screen is wreathed with variegated holly, and above the great arch 'GLORY TO GOD ON HIGH' appears to great advantage. A cross, the same size as the Runcton one,

stands on the altar, one also is fastened to the pulpit, and Maltese crosses grace the windows on each side of the nave and chancel, the work of Mrs. H. C., the Misses H., and Miss H. The font is wreathed at the top and base with variegated and dark green holly.

"Fancying such a number of crosses and the profusion of evergreen might prove a stumbling block to that curious class of persons, the '*weaker brethren*,' I deemed it advisable to be in advance of them in my sermon, from which I subjoin a passage. 'It is from a desire to honour Him who was born on this day that we decorate our churches with rich evergreen devices. It is to show our thankfulness by making the dumb leaves as it were speak their Creator's praise, that we place 'Glory to GOD on High,' over our arches. When the face of creation appears dead, the trees having lost their leaves, and the flowers yet hidden from our view, the bright green box and holly with its red berries enlivens the scene, and smiles amid the gloom, teaching us to look to brightest days in store. Yet further, the prickly leaves may tend to recall to our mind the thorny crown which encircled our SAVIOUR's brow, and the red berries the blood which streamed from His most holy Body for the redemption of us most miserable sinners. Thus, brethren, have we endeavoured to make the 'works of the LORD bless, praise, and magnify Him.'"

"Many thanks for the tracts you sent me. I have been reading the Bishop of Exeter's Letter to Dean Lowe, which to every Churchman should be very satisfactory, though some no doubt may be inclined to question his opinion that our Church *discourages* private confession. With kindest remembrances, &c.

"Believe me, your's faithfully,

"E. J. R. HUGHES.

"Feast of S. John Evangelist, 1853."

"Watlington, Feb. 3, 1853.

"Dear Miss W.

"You would be astonished were you here at the forwardness of the season; the grass is nearly as green as in April, and several of our wild flowers are in blossom. Mrs. L—— told me the other day, that a fortnight ago the bees went out in great numbers and returned home laden. This I think speaks volumes for the mildness of the weather. Your garden is looking very well. The apricot especially, and the fig. The gardener has not been idle—the cow shed is finished, and a kind of rosary between the Hermitage and Orchard house. We have had a great deal of sickness in the parish, especially Influenza attacks. The Clerk's wife has been very ill, and is mending slowly. Also Mrs. W——, Mrs. S——, and R——, junior. I cannot make out that N—— W——, he came to church for a few Sundays after you left, and has now quite discontinued the practice. How that large family can possibly be rightly trained, when the parents appear to be so very oblivious, so very neglectful of their religious duties, I know not. Here is a case, in which the *sponsors*, if they were alive to their responsibilities, might beneficially act, and see these children brought up as Christians, instead of letting them become *heathens*.

"I have seen Mrs. A—— and conversed with her on that all-important subject the duty of receiving the Sacrament of the Body and Blood of our LORD. Finding we should not come to any satisfactory conclusion, if we prolonged the discussion, I gave her my sermon on the Holy Communion, and asked her to read it carefully and thoughtfully. I am glad to find she has done so; for yesterday she told me, she never saw the subject in the same light as she *now* does, viz. as a means or instrument

to make one holy, not as an act intended for holy characters alone. Mrs. R—— has asked her for the loan of the sermon, I trust it may be the means of bringing her to the altar. I think old W—— will come when the Holy Communion is administered next at Runcton. The T——s still hold back in spite of all one has said to them. You are quite right in your conjecture about those youths that insulted me, they are not our parishioners, and therefore beyond the reach of my pastoral staff. Patience I suppose is the only cure for this, as for a multitude of other ills. I am glad to hear that my flock do not think the staff I bear an iron one, though the actions of some of them lead me to imagine that such is their idea.

“Last Sunday we had the *Te Deum* (Tallis) chanted very nicely by the children—no dragging. Poor Mrs. A—— B—— I think is stationary, she does not appear to alter in the slightest degree—she looks thin and pale, though she regularly takes the cod liver oil. Last Tuesday week I administered the LORD’s Supper to her and Mrs. H——. They both appear contented thankful persons, indeed I may without scruple say, I never heard a murmur proceed from the lips of the former since I have had the privilege of visiting her. Mrs. E—— B—— has not been so well lately; she stirs about as usual, but to use her own expression ‘clings to her bed’ more than she ever did before.

“With kindest remembrances to Miss ——

“Believe me very truly yours,

“E. J. R. HUGHES.”

“Watlington.

“Dear Miss L. W.

“This morning’s post brought me your very kind letter offering me the Rectory of ——. I know not how

sufficiently to thank you for the ample information you gave me of the charge, and Mr. W. for his truly kind consideration for my welfare. In many most important points it is a living which I should much desire, but as I hardly like to trust my own unaided judgment in so important a matter as the present, and believing that in the multitude of counsellors there is safety, I have written to two much-valued and judicious friends for their advice, and will write again when I receive their replies, which I have begged to have by return of post. I should be very sorry to leave Runcton Holme. I have been more happy and contented the nine months I have been curate here, than during any other portion of my brief ministerial career.

"I am now getting into the way of the people, and I fancy we begin mutually to understand each other. When you left Holme I was apprehensive that Mrs. —'s youngest child, who is unbaptized, would have to continue so for some indefinite period; but now I am glad to say, that *perhaps* before your return I shall have made a *Christian* of her. The Baptisms after the Second Lesson I have good reason for believing will not be henceforth opposed. So one may shortly witness Holy Baptism administered in accordance with the Church's wise rules. Why they should ever have been kicked at I cannot conceive. For some time past the weather has been mild and open, but now stern winter reigns around, and we have had snow for nearly six successive days, and from all one can judge, we may have six more days of it. It will be a sad thing for the poor, as no work can possibly be done, indeed it is a difficult matter to get along the roads: yesterday I went to Holme and got thoroughly soaked before I returned. We have a good deal of sickness in the parish, though none of a

dangerous character. Immediately after you sent me the first part of the 'Sermons for the Christian Seasons,' I ordered the work, and have taken it in regularly and lent it to Mrs. —, who, I find, kindly reads it every day to Mrs. —. With kindest remembrances to Mr. and Miss —,

"Believe me, yours very truly,

"E. J. R. HUGHES.

"Feb. 17, 1853."

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#### HIS STUDIOUSNESS.

WHILE engaged in these manifold parochial labours Mr. Hughes was at the same time a very diligent student; and he was careful to take notes and make extracts of whatever he considered worth committing to his common-place books.

On its being remarked to him at the approach of winter that it was feared he would feel very lonely in the parish during the rector's absence,—“I intend,” said he, “to get all the commentaries on the Gospels that I can lay my hands upon, and take notes of them during the winter.”

Besides preparing for the pulpit and studying such other subjects as might be requisite for the discharge of his parochial duties, he found time to read the following works, a list of which was found as follows among his papers:—

*Books which I have read since I came to Runcton Holme.*

Southey's Book of the Church.

Curzon's Monasteries of the Levant.

Trench on the Parables.

——— on the Miracles.

——— on the Sermon on the Mount.

——— Commentary on S. Matthew, ii.

——— Lecture on the Study of Words.

Ford's Commentary on S. Matthew.

Jebb's Economy of the Christian Church.

Bellair's Tales of the Town.

Gentle Influence.

Tales of a London Parish.

Neale's Unseen World.

Gresley's Church Clavering.

Le Bas' Essay on Miracles.

Newland's Lectures on Tractarianism.

Jones' (of Nayland) Tracts on the Church.

Sidney's Australian Hand Book.

Haygarth's Recollections of Bush Life in Australia.

Gray on Ordaining Influence of the HOLY GHOST.

Isaac Williams' Memoir of Suckling.

Gresley's Tracts on Prayer.

——— Distinctive Tenets of the English Church.

Mrs. Crow's Night-side of Nature.

Bp. Forbes' Explanation of Nicene Creed.

Waterland on the Athanasian Creed.

Cressingham, the Missionary.

Heurtly's Parochial Sermons.

Bp. Nixon on the Church Catechism.

Winterton, by Mrs. Vidal.

Faber's Tracts on the Prayer Book.

Manning's Sermons. Vol. II.

Hook's Five Oxford Sermons.



Anderdon's Sermons—"Words from the Cross."  
Louisa; or The Bride.  
Caswall's City of the Mormons.  
Ford's Commentary on S. John.  
Wilberforce on Holy Baptism.  
Strickland's Queens of England. Vol. X.  
Kings of England. By Miss Yonge.  
Trench's Lent Lessons on Proverbs.  
Lawrence on Baptism.  
Landmarks of Ancient History.

These books he not only read himself, but also bought several copies of such of them as were likely to be made useful by lending. These he would circulate among all who had leisure to read, both in families of his own rank, among the farmers, and even the farm servants as far as they could be benefited by them. He also made several *presents* of books, where he thought they might be permanently beneficial.

The influence which he exercised through this indirect teaching by books has been already alluded to. It is a remark of one of his parishioners, that "he never used to tell us *what we ought to do*, but he introduced incidentally the topic to which he desired to draw our attention, and lent us a book on the subject." In this way "he often succeeded in convincing, where a direct allusion to the individual might have excited prejudice and raised opposition. And he seemed satisfied that others, who have written well upon any doctrine or duty, and had perhaps been instrumental in forming his

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own judgment, should rather than himself have the credit of doing good, too thankful, if by any means he could win souls to CHRIST."

This method of influencing and teaching through the lending of books was carried out by him so largely and systematically that it deserves special notice. It was quite different from the common system of indiscriminate tract-distributing, the value of which may very well be questioned. Mr. Hughes was careful to introduce his books only after he knew that some interest was excited upon the subjects they treated of. Then they were permitted quietly to work their own convictions. He told some friends that "When he met with a book likely to do good, he ordered five or six copies of it for this purpose." He seldom came to the Rectory without his pocket full, and not unfrequently had two or three large ones under his arm. And on these occasions when he pulled them out, after having brought some only a few days before, his many apologies, and a certain confusion of manner proved that he was actuated simply by the most unaffected desire to do good, while he was painfully aware that he could hardly avoid being considered a very eccentric person.

During the absence of the rector's family, Mr. Hughes became equally intimate with the family of the resident clergyman of the parish in which his lodgings were situated, and pursued the same method of influencing them for good by repeated conversations on religious matters, and lending

them such of his books, and even his sermons, as served to illustrate his meaning, and set forth the principles which he advocated. The effect of this earnestness in pressing upon them his own deep convictions is candidly and thankfully acknowledged by the family who very highly valued his visits ; and the result was an improvement in the ritual arrangements of the village church, and the training of the school children to chant in a manner which added much to the decency and solemnity of Divine worship.

Among other "reminiscences of our dear friend Mr. Hughes," furnished by this clergyman, express mention is made of the mode by which he contrived to overcome prejudice as mentioned above.

"In the case of individuals objecting to Baptism during public service, it was his plan to go warily to work by lending books of an interesting character, wherein he knew that the subject would be casually touched upon with other topics, so that the reader would light upon the matter unawares, and so become his own silent instructor and monitor. In this judicious way he avoided personal discussion which he knew would have been declined and cut short. Thus by courteous means he won for himself and for religion, love and respect from such as would fly from open remonstrance."

The practical way in which he *realized* the doctrine of baptismal grace, was often strikingly shown in his private calls upon the poor.

"When he noticed careless manners and speech towards their children he would reprove them in this way,

—by putting them in mind, if there was a newly-baptized infant in the house,—that they had a '*holy thing*' in their immediate possession born of the Spirit of GOD, and that their conduct and speech should be influenced by this consideration, which they seemed too apt to lose sight of."

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#### SECRET OF HIS INFLUENCE.

ANOTHER means of the great influence he possessed was his acquaintance with the private history of each family, which was the necessary result of his diligence in visiting the people, the thoroughly unselfish and disinterested character which he established among them, and the respect and condescension which he uniformly exhibited towards the poor. It was a common saying of the people, that "he never seemed to think of himself, but always of them." And his services to the poorest were evidently marked with a delicate attention and unobtrusiveness which showed that he realized in them the members of CHRIST. He did not go among them, as some people do, with a patronizing air, but contrived to confer his benefits upon them without making them feel any painful sense of obligation. The labouring classes felt this refinement, and were grateful for it.

He was very particular in not visiting the labourers' families on their "busy days;" always

ascertaining when they were most at liberty to receive him.

One of the farmer's wives said "he never came on my churning days;" and when once or twice he had a message to deliver on these days, which did not admit of delay, he would not intrude into the house, but would stand without, and briefly explain the object of his visit, sometimes adding that "he might not be alive another day to deliver the message."

Whether this phrase was simply the involuntary expression of his habitual conviction of the uncertainty of life, or that he designed to teach his people the danger of procrastination, or whether it was that he was sensible of his growing weakness of body, it is not easy to determine. But it was very manifest to all that he acted uniformly upon the principle of his Blessed Master's saying, "I must work the work of Him that sent Me while it is day, the night cometh in which no man can work." In the resolution he showed in carrying out this principle, in spite of obstacles, he appears not to have been sufficiently careful of his health; for "he has been known to walk a mile and a half on a day pouring with rain, and a tremendous wind blowing, for the purpose of delivering some such message or notice to a farmer;" and there can be no doubt that the exposure of his attenuated frame to the inclemency of the winter weather during his attendance at the night school told seriously upon his delicate constitution.

A farmer's wife tells us that when she used to see him in the neighbourhood, she always trimmed her fire in order to make her room comfortable, hoping that he might come in, and when he did so, he would sit down close to the door, as though he thought of nothing of his own comfort, but simply of what he had to say or read to her, but when she invited him to draw near the fire, it was evident that he enjoyed it much. "If ever there was a saint upon earth, it was he. I used to think, as he passed my house, that he was like an angel walking about."

This high estimation in which Mr. Hughes was held is noticed here as being clearly one very obvious cause of his influence with the people, and of the moral power which he was ever exercising for the discouragement of evil, and the promotion of sound discipline.

The uniform consistency of his character had a fascination about it which was very generally felt. All the people knew him to be their disinterested friend, and all who had any sense of religion, or any desire to make their peace with God, were convinced that he was eminently qualified to mediate between their souls and that God whom they had offended.

Such a character will be sure to attract, and command respect even from those who have small veneration for the ministerial office, and still less faith in the Divine commission of the clergy.

A farm labourer of indifferent character who

never attended church and whose wife and family were equally neglectful of their duties, was not proof against the affectionate earnestness with which the claims of religion were pleaded by our indefatigable pastor.

He was prevailed upon, at a single interview, to pledge his solemn word, which he has never since broken, that he would for the future attend the house of GOD twice every Sunday. Nor is he ashamed to confess that this conversion was the result of Mr. Hughes' earnest exhortation. "I pledged my word," he repeats, "to that young man *there* (pointing to the grave) that I would not miss my Church, and I will abide by my promise. And," he adds, "I would willingly part with all that I have in the world, if I could persuade my wife to go to church likewise."

The following extract from a letter to a very intimate friend, while it shows the high motive upon which he recommended the practice of ordinary pursuits, reveals at the same time the secret of his own success.

"You say you regret your want of knowledge of music. If you sincerely do so, why do you not set about remedying it? I am convinced that if you were to start with a determination to master the subject in order that you may train the lambs of CHRIST's fold in chanting more harmoniously and correctly the praises of their all-merciful and gracious GOD, you would succeed. Let all be done 'to the praise and glory of GOD,' and success must ensue."

## CHURCH DISCIPLINE.

HIS firmness in upholding the discipline of the Church has already been stated at page 74, in his refusal to read the burial-service at the grave of an avowed infidel. Some further particulars of this occurrence, as mentioned subsequently by Mr. Hughes himself to a friend, may here be noticed, for he had a vivid and painful recollection of the scene. He said

“He was prepared for a row, and so went beforehand to speak to the widow, who was a right-minded woman, and most anxious that her husband should be buried with due solemnity. She lived in a narrow street, and when he got to the house, there were one or two women ready to attack him, who began to call him a cruel and hard-hearted bigot, and one shook her fist at him. She was a powerful woman, and he felt his own inability to cope with her, (for he was a slightly made man,) so he commenced by saying quietly, ‘My good woman, this is no business of yours. You cannot understand the case. I come to talk with and console the widow, and you had better go away.’ With this he showed her the door, and she went away. He then told the widow that she knew how openly her husband had denied Christianity, and that she must feel that it would be a mockery to use the Church service at his grave, and that he himself would not have wished it. At length she was brought to acknowledge this, and no disturbance took place, though the body was put into the ground without any religious ceremony. Many of the neighbouring Clergy afterwards



congratulated Mr. Hughes upon the firmness he had displayed upon this occasion."

His determination to do what was right in a matter of discipline, and yet to do it mildly and with consideration to the feelings of others, was also shown in his determination to reject from the holy communion a lady from a neighbouring parish, whose family having had a misunderstanding with their own pastor, was expected to present herself at Holme Church for this sacrament. While it was known that nothing on earth would have induced him to violate the discipline of the Church<sup>1</sup> by admitting to communion a person so circumstanced, it was also known by those who were cognizant of his intentions in this matter, that the rejection would have been so contrived by him as to occasion no painful scene in Church, but that a private intimation would have been conveyed to the party before she could present herself at the holy table.

It is related by a neighbouring clergyman with whom Mr. Hughes was intimate, that

"On one occasion, being sent for to baptize an infant privately, and feeling that the Church principle of baptism in the congregation was probably undervalued and disregarded, and that he was being urged contrary to his judgment on the plea of sickness to perform this sacrament;—after due observation and serious conversation with the mother on the subject, and convinced that there was no immediate danger in delay with a view to Public Baptism, he addressed her in these words, his voice and features in-

<sup>1</sup> See Canon XXVIII.

dicating a deep solemnity, as was his custom at times,—  
'If you will declare before GOD that it is the real conviction of your mind that this child is in danger of dying to-night, I will baptize it. With this feeling I leave the responsibility on *your* conscience.' The proposal was declined."

Perhaps no subject is more generally a source of anxiety to the clergy in rural districts than the prevalent violation of the law of chastity, and the state of morality which is revealed by the large number of illegitimate births which disgrace our country parishes. The utter indifference to religious sanctions, which this state of things exhibits, and the bold recklessness with which the peasantry set public opinion at defiance, cannot but suggest the most painful and humiliating reflections to the minds of those upon whom rests the responsibility of the people's moral and religious training. It is not only the sin of an unhallowed connection with its polluting accompaniments, but the ignoring of holy matrimony as a solemn rite of the Church, and the unfitness felt by the parties themselves for participation in Church ordinances while they continue unmarried, which is the great evil.

Mr. Hughes was fully alive to the pernicious consequences of these lax habits, not only in their injurious effects upon the parties themselves, but in their blighting influence upon a whole family and neighbourhood, where they are winked at,—mothers unchurched, children unbaptized, parents self-excommunicated, and living wholly without

religion. And, therefore, he at once and without the smallest hesitation and consideration of his own feelings, used all his influence in a variety of ways to counteract this kind of immorality. And his energy and earnestness were in one case at least signally rewarded by the result. Having discovered that a small farmer was living with a woman by whom he had had two children without their being married, he immediately informed the rector of the circumstance, pressed upon him the necessity of some steps being taken without delay, and volunteered to undertake himself the unpleasant duty of having an interview with the man. This interview (as he afterwards remarked) was in every way a most unsatisfactory one. The farmer sullenly resisted the interference, being averse to incur the liability of supporting an elder child of this woman by another man; and in this opinion he was, strange to say, justified by his aged mother who lived with him.

Mr. Hughes, however, was not to be deterred from persevering in his duty by any slight rebuff. He saw the farmer again and again, and by repeated remonstrances and exhortations, he at length induced him to promise that he would seek the sanction and blessing of the Church in holy matrimony. This promise he shortly after fulfilled, and the man from that time became an attendant at public worship, which he had before neglected.

But it is better and easier to prevent than to

abate the moral nuisance of these scandals; and the religious tracts upon this topic which Mr. Hughes quietly distributed throughout the cottages, were well calculated to elevate the female mind, teach young women self-respect, and the inestimable value of chastity in the *world's* estimation; sentiments, which in many cases will prove a more effectual barrier against the approaches of the seducer than religion itself.

There were several minor points of discipline which Mr. Hughes was very anxious to maintain, as corrective of loose and careless habits. Such as the customary rule of refusing to "Church" women with illegitimate children, and requiring that none but decent and religious persons should be admitted to the office of sponsors.

It was his opinion that the reformation of a parish might in a great measure be effected by the conscientious discharge of the duties of god-parents, and he was in the habit of presenting to the parties accepting this office a small Card<sup>1</sup> reminding them of the engagements which they then undertook before God and the congregation, to see that the child should be taught what a solemn vow, promise, and profession was made in its name. This card contains a brief explanation of the duties of a sponsor, and a prayer to be used for the child daily.

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<sup>1</sup> Published by J. Masters.

## HIS HUMILITY.

A STRIKING observation of Mr. Hughes, and well remembered by his friends, was that "humility is a plant which takes root at the foot of the cross, and under its shelter would abide and flourish." And another favourite motto of a like character was, that "a Christian is one in whom *self* decreases and CHRIST increases." These were sentiments which he not only cherished in his mind, but exhibited in his life. His condescension to those in low estate has already been noticed; and a trifling instance of this personal humility was mentioned to the editor by the parish clerk, upon whom it had evidently made a deep impression.

It happened on one occasion when the register book was wanted at the Church, that the clerk had omitted to bring it from the rectory, about half a mile distant, where it is usually kept. Instead of finding fault, Mr. Hughes at once volunteered to fetch the book himself, and it would seem that a contest of courtesy took place between them as to which of the two should give way to the other, and undertake this trouble. This looks like the act of one who was in the habit of practising little acts of humiliation, in imitation of Him who girded Himself with a towel and washed the feet of His own disciples.

The following description of this grace is from his own pen:—

“Be ye clothed with humility, that precious robe which exceeds in true value the costliest of earthly treasures, and which brings down on its possessor unmeasured blessings from the Most High. The lowly in heart shun the rude glare of the world. Like the beautiful snow-drop with its bright green leaves, they bow their souls to the ground, yet looking cheerful, bright, and happy in their seemingly unnoticed retirement; preferring the quiet and tranquil course of duty in their legitimate sphere, to the strife and contention attendant upon the course of those who set their hope on the perishing things of time.”

Allied to this humility may be noticed his *truthfulness* and *guilelessness*. These like his other graces, made themselves felt; all seemed to be persuaded that he was incapable of deception or equivocation of any kind. “His love of perfect truth (writes one) was such, that he would not allow any one to receive a false impression, even though favourable to himself.”

His disposition was always *cheerful* and *happy*; and this was owing doubtless in a great measure to the healthy religious atmosphere which he breathed, and to the consciousness that he was fully occupied in doing his duty. He often expressed his dislike to that gloomy and forbidding aspect which a different tone of theology usually stamps upon the countenance.

The following passage by Southey he had copied into his diary:—

“Methodism transforms the countenance as certainly,

and almost as speedily as sottishness or opium. Go to their meeting-houses, or turn over the portraits in their magazines, and it will be seen that they have already obtained as distinct a physiognomy as the Jews or the Gipsies,—coarse, hard, and dismal visages, as if some spirit of darkness had got into them, and was looking out of them.”—*Quar. Rev.* iv. 503.

Occasionally Mr. Hughes amused himself with poetical attempts; and several pleasing sets of verses were found among his papers; one or two of a light and humorous character. But it was remarked he never indulged in jokes. This, perhaps, was owing to a deep sense of the sacredness of the ministerial character. At the same time he was generally very animated in conversation, and spoke with ardour when the importance of the subject seemed to require it. And to this probably may be attributed not a little of his power of influence.

His temper, naturally warm and excitable, was brought under complete control. The person at whose house he lodged had the best opportunity of remarking infirmities of this kind; and he can only recollect a single occasion on which, when being intruded upon, and disturbed at his studies, he exhibited the slightest irritability, and for this he made an apology shortly after, as if ashamed of having given way to an appearance of impatience.

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## REVERENCE FOR GOD'S HOUSE.

THE subject of our memoir had a deep reverence for holy things and holy places. Speaking of the irreverent manner in which some people enter Church, and their carelessness when there, he remarked, "We little know how near perhaps we are to the unseen world when in Church, for if the thin—very thin—veil were removed which separates us from it, we should see ourselves surrounded by God's Holy Angels, and our SAVIOUR in the midst." The person who furnished this remark, adds :—"I never now enter a Church without this idea being present to my mind."

This reverence for holy places was manifest by his conduct on various occasions ; and the HOLY TABLE was of course especially sacred in his eyes. There is an abominable custom in some village Churches, where there is no vestry, of permitting parties at marriage to sign the Register Book placed upon the Holy Communion Table. To use the "Table of the LORD" as a common lounging-board for the elbows of the Minister in Divine Service, is indeed common enough ; but to invite the careless attendants upon a marriage within the rails of the Sanctuary, and to use God's Altar as an ordinary writing-desk, is a profanation of a more daring character, and a very likely way of promoting irreverence and infidelity in a parish.

Mr. Hughes would permit none of these scan-



dals ; he would not even allow the " clerk " to stand during the service within the Altar rails; nor did he consider any regulations unimportant which might impress the people with an awful sense of the presence of God in His Holy Temple.

Indeed his whole demeanour, and his every attitude in Church;—his bowing of the head at the name of *JESUS*, his fixed look, and clasped hands, were strikingly indicative of his own deep and pervading conviction of the Divine Presence; and the preaching of his example was thus felt to be a more powerful persuasive to reverence than many sermons upon the subject.

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#### HIS FASTING.

HE was at all times so remarkably abstemious that any observance of the ordinary rule of fasting, or even of abstinence, would have been seriously injurious to his health. Nevertheless, as an obedient son of the Church, he made it an invariable rule to decline dining out not only during Lent, but on all Fridays and other fast days.

As a young man he keenly felt the difficulty of doing his duty in this respect without appearing to cast reflections upon the conduct of others, his superiors in age and station. Upon one occasion, we are informed by a friend who was present, after writing a note declining an invitation to dine out

on a fast day without assigning the reason, which his modesty induced him to withhold, he could not reconcile it with his conscience to send it without adding a postscript stating his real motive. If all churchmen acted with the same truthfulness and honesty, how much future trouble, and how much future remorse they would save themselves.

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### HIS CHARITY.

THOSE who are severe towards themselves are not always lenient in their judgment of others; but Mr. Hughes was gifted with that rare grace of charity, which enabled him to estimate fairly the excellences of those who differed from him altogether in religious views. A remark of his is remembered—that “it was very common for persons to look with general suspicion upon the conduct and advice of those whose religious opinions differed from their own. This he thought little in accordance with Christian charity or sound judgment. A man’s views on religious subjects might be erroneous, but he was not therefore to be despised, nor his principles accounted worthless.”

With respect to his *alms-deeds*, those who had the best means of knowing what his expenditure was from the inspection after death of his memoranda and accounts, which were all most accurately

kept, declare that "his charities were unbounded, and that all the poor whom he had assisted at Lythe he continued to pension to the last." It is believed that he spent as much as £200 a year—the whole of his private income—in this way; reserving for his own necessities only the stipend of his curacy. It was his custom to pay for children's "schooling" when their parents were in poverty. He would send unsolicited to the neighbouring town for wine, lozenges, or anything that might afford comfort to the sick, and would carry them to their houses with his own hands. He did not consider it too much trouble to pay frequent visits to a poor deaf woman who was teaching herself to read, that he might assist her in her task; and he once tore up one of his own shirts to provide linen for a sick person. It was by such acts of mercy, and by little attentions and kindnesses that he won the hearts of the people, who were wont to say, "Mr. Hughes would give us anything, and all that he has, yea, he would give us his own self."

And he did indeed give them his own self; *for he gave them his life*. There can be little doubt that for the last two or three months he had been maintaining a severe struggle with his gradually failing strength. He was not indeed himself aware that there was any occasion for apprehension, though he admits that he had been seriously ill in October. Writing on January 7th to the lady who had shown him many kindnesses at Whitby, he says :

"You have doubtless heard from Mr. L., or from my friend G—— that I have been nearly at death's door. I am glad to say that I am now quite strong and well; and I can assure you, if you had seen me in October, you would have concurred in the opinion of my flock that shortly I should 'sleep in the calm earth.' . . . .  
. . . My letter is an excessively egotistical one, but as you wish to hear about *myself*, it necessarily must be so. I am still a bachelor, though of course I wish it to be otherwise. This winter I have felt to be more lonely than I ever did before. This, of course, is very natural in an engaged man,<sup>1</sup> but I attribute it to the great contrast between my mode of life now, and when the Rector and his daughters are here. They really are very kind and valuable friends, and I can assure you, greatly do I relish an hour's intellectual conversation with them on various matters. I have now none, with the exception of a neighbouring clergyman and his family, to associate with in my sphere of life. It is *my* fault however, for I have had many invitations from brother clergymen, but I declined them. . . . ."

In a letter to a member of the rector's family he writes:—

"I am not, I think, quite myself yet. The cold, damp atmosphere tries me at times, very much, but I manage to discharge my duties I think better than ever; I am alluding to Sunday duties. My voice used to fail me occasionally before you left, but such an event does not happen now, I am thankful to say."

<sup>1</sup> He was engaged to marry his cousin, who was then living at Whitehaven.

## THE NIGHT SCHOOL.

AMONG other means of civilizing the farming boys, and conveying directly and indirectly moral and religious instruction, may be noticed the night school. This was a labour of love which involved a large expenditure of mental and physical effort, brought with it many discouragements and discomforts, and probably was the immediate cause of that total loss of strength which brought him so rapidly to the grave. It appears from his letter, page 81, that he was deeply interested in the success of these schools. There was something in the rough labour of polishing these rugged sons of the soil which was congenial to the masculine energy of his mind, and realized somewhat of the "*hardness*" to be endured by the Christian soldier. Certainly there was here none of that incense of applause which waits upon popular preaching, to cheer him in his lonely toil.

On this subject he writes confidentially to a very dear and intimate friend—

"I trust that the pains I have taken to explain and illustrate the portion of Scripture which the young men read, may operate beneficially. In secular matters, especially arithmetic, they get on very well. This is all satisfactory, but the *great thing* which we wish to see resulting from the night school is improvement in the religious and moral bearing of the youths. Could I but see this,—I was going to say I should be satisfied,—but

I know that would be a wrong remark, for the fruits of our labours we are not often allowed to enjoy, and faith consists in looking forward to the result as invisible."

Again, to the same, in a letter dated Shrove Tuesday—

"In this quarter matters, I am delighted to say, are going on very quietly. I pursue my usual rounds of parochial visitation, and fervently pray that my labours may not be in vain in the LORD. In the prayers which you offer up to the throne of grace, forget not to petition for me that my efforts may be attended with much fruit, and be crowned with success. The Bishop of Chester forwarded me my testimonials yesterday with his counter signature, and a kind letter wishing me happiness and usefulness in my new sphere of duty. I am going, if nothing prevents me, to prepare five sermons for Lent, one on *Death*, another on *Judgment*, another on *Heaven*, and another on *Hell*, lastly one on the *Penitent Thief*, which I have meditated on much of late."

"*If nothing prevents me.*" Alas! *death* itself prevented his fulfilling this intention of writing sermons on "the four last things." He had taken the subject in hand. He had commenced a sermon upon *death* from the text,—"*It is appointed unto men once to die;*" but he left it unfinished, himself the illustration and example of the uncertainty of the best human intentions. This fragment of his last sermon on death is given in the appendix. It contains these remarkable words:—"How oft hath this passing-bell reported to me the farewell of

many more strong and vigorous bodies than my own,—of many more cheerful and lively spirits? And now what doth it but call me to the thought of my parting? Here is no abiding; I must away too!"

Whether or not he foresaw the probability of his own speedy summons, it is impossible to determine. The manuscript exhibits less of the firmness than usually characterized his hand-writing; and it would seem that death was making stealthy approaches upon its victim, even while the preacher was preparing to fortify the people against its terrors. One thing, however, is certain, that death had no real terrors for the servant of God, nor could any apprehensions of its approach make him turn in the smallest degree out of the path which he had chosen.

Of this there is a remarkable proof. The night school, which he conducted entirely himself, was a very severe tax upon his strength, mental and physical. Twice a week he persevered in walking a mile to the school, on winter evenings, where he spent an hour and half in teaching some dozen poor boys writing and arithmetic, in order that he might for the last half hour impress them with religious truth. Some of the parishioners who were anxious about his health, cautioned him seriously upon the risk he was running from being out in the night air at that inclement season. But no personal considerations would induce him to give up this engagement. At length a deep snow having

fallen, his very pupils, the farming boys, expressed their concern that he should endanger his health for their sakes, and begged him to desist till the weather was milder; but he made light of their apprehension, and urged the necessity of perseverance.

Doubtless he miscalculated his strength, for though he did not fear death in the way of duty, his sober judgment would have instinctively recoiled from throwing away that life which he had dedicated to God's service, and the spiritual good of his fellow-creatures.

It were vain now to speculate how long his valuable life might have been spared if he had been more prudent and less self-devoted. The world is full of prudent men where self is concerned; but few have a right to judge such an one, and these would be the first to acknowledge that it would be trenching upon the mysteries of Providence for them to determine the limits of that work which God had given His servant to do, and which by His grace he had so efficiently discharged to the last. He fell early, for his place was in the forefront of the battle. With a heart full of gratitude for the Gospel privileges which he had himself "freely received, freely he gave" to the people to whom he was sent. Yea, he gave them first his heart, and having gained theirs in return, he then *gave them his life*. And now "he rests from his labours, and his works do follow him." According to his favourite quotation "he sleeps in the calm earth." "After life's fitful fever, he sleeps well."



His last efforts to perform his duty in spite of increasing debility afford a remarkable instance of constancy and perseverance unto the end. During the morning service on Midlent Sunday, March 6th, at South Runcton Church, while he was reading the first lesson, he suddenly fainted away. This took place only three weeks before his death, and is thus noticed by himself in his interleaved copy of the Churchman's Diary.

"Fourth Sunday in Lent. I preached at Holme in afternoon. S. Matt. xii. 36. No service in morning, I was taken so ill when in the fourth verse of the First Lesson as to be incapacitated from proceeding with service."

Thus he does not appear to realize to himself the extent of his weakness. He persists in taking the duty at Holme in the afternoon of the same day, as if nothing had happened. Nor did he make any application to his friends for assistance, but attempted as usual the duty on the following Sunday. The consequence was that the same painful scene again occurred; after proceeding as far as the twelfth verse of the first lesson, he again sunk down in the desk, never more to stand up and minister before the people. In three days he took to his bed, on which eight days afterwards he expired. Such was the last interview he had with his congregation! Thus did he "finish his course," and yield up his charge into the hands of his Divine Master!

The following letter from the Rev. George H. M'Gill, incumbent of Stoke Ferry, furnishing the editor with a detailed account of Mr. Hughes's sickness and death, will be read with deep interest :

"Stoke Ferry, Oct. 3, 1853.

"Dear Sir,

" . . . Mr. Wales, the medical man, wrote to me on Thursday the 17th of March, to say that Mr. Hughes was ill with influenza, and that he had been unable to obtain help for him in his duty on the morning of the following Sunday. I immediately got a friend to take my Morning Service on the 20th, and undertook that at Runcton for Mr. Hughes. On my arrival at Church on the Sunday, I was rather surprised to find that he wished to be prayed for by the congregation, and had with his own hand written the notice which is usually put in the accustomed place. On inquiry, I was told by the churchwarden, that he was ill in bed, and very weak. I promised to go and visit him at Watlington on the Tuesday, which promise I kept. On that day I was with him from about twelve o'clock at noon till six p.m. I found him very weak, and he complained of considerable pain in the head. He desired me to write to his Rector, and say that he was not able to take the duty, but that his friends were willing to help him till Canon Wray's return. He then wished me to read to and pray with him; and for this end desired me to get his own book used for that purpose, the '*Visitatio Infirmorum*.' I read a part of Sutton's '*Disce mori*,' with which he appeared much affected. He spoke of the great lack of earnest practical faith which he had met with in his short ministerial career; and expressed the comfort and consolation which he felt in his sickness

from his own trust in the merits and mediation of JESUS CHRIST. He resigned himself entirely into his SAVIOUR's hands. After this I read the Office of the Visitation of the Sick, in which he joined with pious fervency, repeating the Creed and LORD's Prayer himself. I then at his request pronounced the Absolution in the service, with which he was deeply impressed. Shortly afterwards the medical men, Dr. Whiting, of Lynn, and Mr. Wales, came in and examined him very particularly. When they had finished and were in consultation, he said to me, 'My head is the seat of my disorder, they must act upon that, if they would do me any bodily good.' The physician desired me as his next friend then present, to write at once to his relations, and say that they must hasten to see him, as danger was to be apprehended. So I hurried home, and wrote to Mr. Jenkyns, the Rector of Bowness, to hasten to him. On Good Friday, March 25th, I took service for him at Runcton, and went down to Watlington afterwards to see him. Much to my surprise I found him *insensible*, and that he had been in the same state from about three o'clock a.m. I stayed some time, promising to go again on the following day. On my return on the Saturday (Easter eve) I found that he had *died* at three o'clock that morning, just twenty-four hours after the insensibility came over him. He never rallied; effusion of the brain took place when the insensibility first appeared; and he gradually sank till his spirit passed away from earth with the sure and certain hope of reaping a glorious reward hereafter.

"Mr. Wallis—his friend and neighbour—the Curate of Watlington, and myself, on the same morning examined his papers to discover his nearest relatives, and wrote to apprise them of the sad event. Mr. Jenkyns

arrived in the evening, and we delivered up his papers, &c. into his hands. The Rector and Miss Wray arrived on Easter Monday.

"The funeral took place on Friday, and was attended by all the respectable parishioners of Runcton and Holme, among whom were very many of the poor; the church was crowded from one end to the other, and scarcely was there a dry eye in that large congregation. Mr. Wallace read the burial service. . . . .

"Believe me, your's very truly,

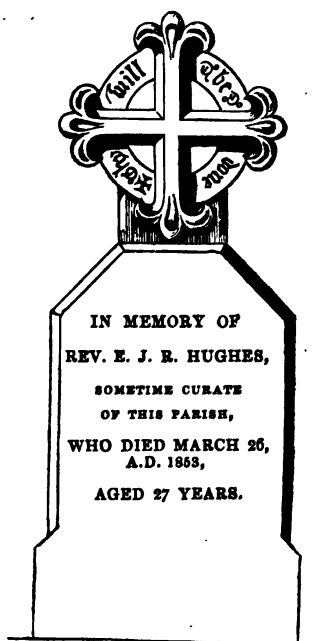
"GEORGE H. MCGILL."

"Rev. Cecil Wray."

It is worthy of remark that there was a peculiar appropriateness in the departure of this pious servant of the Church, on this particular day—Easter Eve. His deep sympathy with the Christian seasons as they occurred, and his intense longing for the approaching Feast of the Resurrection were well known. On what day then could he more suitably "rest from his labours," than upon that season of hushed and calm solemnity when his LORD's body rested in the grave? On the day of the crucifixion his *mind* became insensible to the impressions of this world, and on Easter Eve both his *body* and *soul* "fell asleep in Jesus," to anticipate in the paradise of GOD a grander festival than earth can celebrate,—the great and glorious resurrection of the last day!

He lies buried at the west end of Holme churchyard, in a spot marked out by himself some months before his illness. He expressed a wish that this

should be his last resting-place, if it pleased God to call him away while he was curate of Holme. A head-stone shaped like a floriated cross, similar to one which he had often admired, and a coped grave-stone, point out where his body lies. It bears the following inscription :—



A memorial window has also been placed in the chancel as a tribute to his memory. To this all the parishioners had an opportunity of contributing as a token of their respect. It is gratifying to record how highly this privilege was regarded by several of the labouring class, some bringing their sixpences, and one poor widow her halfpenny, with an earnest hope that it might not be refused.

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*Extract from a Sermon by the Rev. George H. McGill,  
M. A., Perpetual Curate of Stoke Ferry, Norfolk.  
Preached at Holme Church, on Low Sunday, 1853,  
the Sunday after the Funeral.*

Rev. xiv. 13.

“Blessed are the dead which die in the LORD, for they rest from their labours, and their works do follow them.”

“His labours for the spiritual good of those who were committed to his charge are perished. His toils in your behalf are over. His work, for the accomplishment of your salvation is come to an end. No more will you hear, either from this place, or in your more private dwellings, the words of warning and of earnest exhortation from his lips. No more will he minister unto you in things pertaining to GOD. His place is empty; his period of probation past. He rests now from all his labours, those labours from which he never rested whilst in the flesh. Over the faithful minister of that Church,

to which he devoted the best energies of his life, the last offices have been pronounced—'earth to earth, ashes to ashes, dust to dust.' The mortal tenement of clay has been consigned to the consecrated earth, the dust from which it originally sprung,—and the spirit is gone to GOD who gave it.

"I know that you feel acutely the loss that you have sustained. I am fully convinced, my Christian brethren, that you appreciated the devoted piety, the faithful self-denial, which his life exhibited during his short sojourn among you. I am satisfied that you regret deeply the separation which has taken place between you and your departed minister. Oh! let not these feelings, holy and Christian as they are, evaporate in transient sorrow! Let not the pastor be mourned for, and the example which he set forgotten. Let not the man be lamented over, and the spiritual teaching which he strove to instil into your minds, be buried in his grave. 'He rests from his labours,'—be it your's to see, that 'his works do follow him.' Be it your's, by carrying out the plans for spiritual advancement which he laid down, to take care that no words of exhortation, to which he turned your attention, be neglected or despised. Be it your part, by diligent attention to every religious duty, by earnest perseverance in the path of holiness, by a trusting faith in GOD's mercy through CHRIST, to prove that his teaching has not been unprofitable, his example—that best of sermons—useless, his labour spent in vain." . . .

*Stanzas by the Rev. E. J. R. Hughes.*

The air is chill, and dark the night,  
Yet, Christian, do not fear ;  
For soon will shine the heavenly light,  
Thy troubled soul to cheer.

'Twill shine like sun in summer noon,  
And to thy soul apply  
That truest and most wish'd-for boon,  
The peace that will not die.

Let not thy soul, oppressed with grief,  
To faithless thoughts give way ;  
For surely GOD will send relief,  
If thou hast strength to pray.

If to thy closet thou repair,  
And humbly bend the knee,  
He there will grant thy heart's desire,  
Who all our hearts can see.

His grace upon thy soul shall fall  
Like dew on Hermon's brow ;  
And to thy mind in force recal  
Thy oft-repeated vow.

Thy vow—to wage a ceaseless fight  
Against three deadly foes,—  
The world, the flesh, and devil's might,  
The cause of all our woes.





## APPENDIX.

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*Fragment of a Sermon by the Rev. E. J. R. Hughes,  
written a few weeks before his death.*

“It is appointed unto men once to die.”—*Heb. ix. 27.*

It is to be feared, my brethren, that too many amongst us have been in the habit of paying but little attention to that very necessary duty—Christian Meditation. We have not made as much use as we might have done of God's Holy Word, that treasure which most of us possess. The divine truths contained therein are not brought as they should be home to our hearts, because we are too slothful to do so. The rich pearls of truth must be dived for, the golden ingots lie not on the surface, but require a certain amount of labour before they reward us with their glistening splendours. And the means whereby we shall be able to enter into, and value rightly the riches contained in God's treasure is *Meditation*, i.e. a calm thoughtful consideration of the doctrines, or precepts which pervade it. We should strive to draw as it were on the mind a picture of the scene when the doc-

trine or precept was delivered, with all its accompaniments, giving it the rich and vivid colourings becoming so holy an occasion, and drawing out with consummate care all the little points which the subject supplies, allowing as little loss as possible to accrue through our want of spiritual insight. And on what occasion may we more fittingly call upon you to commence this sadly neglected duty than the solemn season on which we have entered, a season which is specially appropriated by the Church to the purpose of prayer, self-denial, self-recollection, and repentance. I invite you then, brethren, to meditate with me on one of the four last things, viz. 'Death,' around which hover solemn thoughts not ill-becoming this season, and may GOD give us all grace, me clearly to set before you the lessons which this subject amply supplies, and you to profit by what you hear.

The Apostle distinctly teaches us in my text that "It is appointed unto men once to die." Now what is meant by this? Simply that the soul shall be separated from the body, nay, that the spirit shall return to GOD, Who gave it, that dust shall return to dust. That the fair form of man shall become the prey of the worm and moulder in the grave.

1. That this is most certain, and cannot possibly be avoided, we need not go further than our home and our churchyard to discover. Look, brethren, on the graves which surround us; do they not bear unmistakeable witness to the truth of the text? Look at the small mounds beneath which lie those happy infants who came to visit, but for a short season, this world of care, toil, and anxiety, and then fell asleep to awake in Abraham's bosom, in the bright happy retreats of the Paradise of GOD. Look again at those mounds where lie the bodies of those upon whom the summer of life had scarcely broken; bright

and joyous were they perhaps in earthly expectations, many and great were the schemes which they had laid—but the icy hand of death seized them, and their place knoweth them no more.

Look again at the mounds which mark the resting place of those on whom the airs of autumn had blown, perhaps enjoying health, and strength, and ministering by their wise counsel and godly deeds to the comfort and happiness of those around them, suddenly withdrawn from their once joyous circle, and laid in the earth. Look again at the mounds which cover the dust of those upon whom the winter of life has shed its snows, upon them who have gone down to their graves with hoar hairs. If they have trodden in their Divine Master's steps, whose life can afford more ample subjects for godly meditation than these? if not whose can awaken a keener pang in the reflecting Christian? Again, do not the deaths continually occurring about us, declare the force of the words of the Apostle? And has not the solemn sound of the passing-bell as it fell upon our ears, as we walked along the pathway, brought this great truth forcibly to our minds? Have we not been led to muse on the transitory nature of all earthly things in a somewhat similar manner to this?

“How doleful and heavy is this summons of death!” This sound is not for our ears, but for our hearts, it calls us not only to our prayers, but to our preparation, to our prayers for the departing soul, to our preparation for our own departing. We have never so much need of prayers, as in our last combat; then is our great adversary most eager, then are we weakest; then nature is so overlaboured, that it gives us not leisure to make use of gracious motions. There is no preparation so necessary as for this conflict, all our life is little enough

to make ready for our last hour. What am I better than my neighbours? How oft hath this bell reported to me the farewell of many more strong and vigorous bodies than my own—of many more cheerful and lively spirits? And now what doth it but call me to the thought of my parting? Here is no abiding: I must away too.

2. If the experience of us all clearly manifests the certainty of death, doth it not also unmistakeably bear witness to the *uncertainty* of the time in which it is to take place. Almighty GOD, in His inscrutable wisdom, has deemed it advisable to conceal from mankind in general the time when they shall be called to surrender up their spirits to Him who made them. If we knew the exact time of our departure from this world, the effect which it would produce upon the majority of us would be any thing but to our benefit. We may rely upon it that the present order of things is the best for us, for the orderer is none other than the All-knowing God, and what He ordains must necessarily be wise and good. Many, no doubt, would be overwhelmed with despondency, bowed down and unfitted from discharging those duties which they were created to discharge, the very thought of the nearness of their deaths would paralyse them, and unfit them for working out their salvation. Others again would argue, the time of my death is some distance, I will eat, drink, and be merry, and by and by I will prepare me for my end. Thereby hardening their hearts with selfish sinful indulgence and rendering themselves unable to repent, when the time comes.

*(Left unfinished.)*

## SERMON FOR CHRISTMAS DAY, 1852.

“ Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a SAVIOUR which is CHRIST the LORD. And this shall be a sign unto you : ye shall find the babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good-will toward men.”—*S. Luke ii. 10—14.*

THROUGH the merciful kindness of a good Providence, you are allowed once more, my brethren, to assemble in His Holy House of Prayer to celebrate the greatest and most joyful event in the Christian year, viz. the Nativity of our LORD and SAVIOUR JESUS CHRIST. An event which the angelic host eighteen hundred and fifty years ago announced to certain Jewish shepherds, as they kept watch over their flocks by night—and after announcing which, they gave utterance to the well-known concluding words of my text, “ Glory to GOD in the highest, and on earth peace, good will toward men.” They are words which never fall on the thoughtful Christian’s ear without exerting a soothing, yea, an exalting influence on his mind,—for they carry him back to many a bygone Christmastide, which in spite of the anxieties and cares which may have agitated the ocean of life, still gild its dark waters with their bright, cheerful, and hallowed remembrances. They are words which in many parts of our highly favoured land are sung at our doors by the little children on Christmas eve. “ GOD thus ordaining to Himself praise,” as it has been beautifully observed, “ out of the mouths of babes and sucklings.” They are

words which many of us have heard no doubt from a mother's lips, and they are words which some of us will perhaps hear no more from such a beloved source. Nevertheless we may console ourselves with the belief, that the lips which delighted in giving utterance to them while on earth,—*not* being silent in the blessed retreats of Paradise,—are on this joyful morning engaged with us in singing them. What it was, my brethren, which drew forth such a triumphant song from the heavenly host,—what that great mystery is which we are invited to meditate on, and which gave birth to the soul-stirring anthem—"Glory to GOD in the highest, and on earth peace, good will toward men,"—is clearly seen by the early portion of my text, "Unto you is born this day, in the city of David, a SAVIOUR which is CHRIST the LORD." It is the birthday of our Redeemer; of Him who came to deliver us from the bondage of corruption, unto the glorious liberty of the sons of GOD. Should we not lift up our hearts, in songs of triumph? Should we not rejoice with exceeding great joy? Should we not show our sense of the condescending love of the Blessed JESUS, not only with our lips but by our acts? It is from a desire to honour Him who was born on this day that we decorate our churches with rich evergreen devices. It is to show our thankfulness by making the dumb leaves as it were speak their Creator's praise, that we place "GLORY TO GOD ON HIGH" over our arches. When the face of creation appears dead, the trees having lost their leaves, and the flowers yet hidden from our view, the bright green box, and holly with its red berries, enlivens the scene, and smiles amid the gloom, teaching us to look to brighter days in store. Yet farther, the prickly leaves, without any very great stretch of the imagination, may tend to recall to our mind the

thorny crown which encircled the SAVIOUR's brow, and the red berries the blood which streamed from His most Holy Body for the redemption of us miserable sinners. Thus have we endeavoured to make the "works of the LORD bless, praise, and magnify Him for ever."

Weak indeed, my brethren, is the utterance of man to tell the tidings which the Angels this day brought. Well may we fear lest in approaching this high mystery we do but darken GOD's counsel by words without knowledge. Thanks be to GOD, you have heard these things to-day in GOD's own inspired word; and all that we can do is, to pray that that word may be written on your hearts by the teaching of the HOLY GHOST. Yet may GOD please, even by us earthen vessels to show forth His power, His excellency, and glory.

Behold then we bring you "good tidings of great joy." O that hearts may be found to receive them!—hearts prepared by Divine grace—ears unstopped to admit them—understandings enlightened from above to comprehend somewhat of the length and breadth of this love of CHRIST which passeth knowledge! These tidings came first, I before observed, to lowly shepherds, keeping watch over their flocks by night. And humble penitent hearts alone will still welcome the birth of JESUS, and learn to rejoice in the Holy One of Israel. To such we bring "good tidings"; even the glorious Gospel of our great GOD and SAVIOUR,—that Gospel which is a sweet savour of life,—tidings so supremely excellent that as the prophet says, "beautiful upon the mountains are the feet" of their messenger, of him "that bringeth good tidings of good, that publisheth salvation." We bring good tidings of great joy, for now we may exclaim with holy Zacharias—"Blessed be the LORD GOD of Israel, for He hath visited and redeemed His people,



and has raised up an horn of salvation for us in the house of His servant David." It is "great joy," for it is not the joy of hope, as it was to GOD's saints of old; the SAVIOUR "is born;" GOD's promises are fulfilled. It is great joy, for the benefit is great, even our salvation—the person is great—it is "CHRIST the LORD." Let us now consider the message itself, the foundation of all our spiritual joy. It is summed up in this: a child is "born"—born as the prophet had foretold "in the city of David" in Bethlehem.

What is He Who is born? He is a Saviour, a Deliverer. Good indeed are the tidings of the SAVIOUR. Delightful to one languishing on a bed of sickness and pain, is He that comes with power and skill to heal and restore. Most joyful to the wretch condemned to die for his crimes, is the sound of pardon. Most welcome to him who is surrounded by enemies, is the approach of one mighty to rescue and save him. Great was the salvation wrought by the hand of Moses, when by him GOD led His people through the parted waves, and overwhelmed their enemies in the mighty deep. Great was the victory which Joshua won over the hosts of Canaan, and that which Gideon gained over the Midianites, and Jephthah over Ammon. Strong was he above mortal men, who with the jaw-bone of an ass smote the Philistines, and set GOD's people free. All these were saviours, but they could only save from temporal foes,—they did but deliver men's bodies from death. There needed for us a SAVIOUR of the soul,—a SAVIOUR from sin, and from sin's just wages—everlasting destruction. We needed One to deliver us from that curse of an offended God, "The soul that sinneth it shall die." Yes, brethren, there is a death of the soul. This world is not all. Beyond the grave there stretches eternity. It is ap-

pointed unto men once to die, and after death the Judgment. And all we have sinned. Sin is the source of our present misery, sin the cause of everlasting destruction. This embitters life, this has turned God's face away, and made this earth a thorny wilderness. Sin has robed death in terror, and makes the heart quail at his approach. Sin has heaped with fire and with brimstone the lake that burneth for ever. He, then, Who can deliver us from sin, from its power, and punishment, saves us from our worst enemy. He is indeed a SAVIOUR! And such is He, Who at this time was born for us. He came to save His people from their sins, to redeem them from all iniquity, to deliver them from the wrath to come. Such a SAVIOUR is the Blessed JESUS! But this is not all. Not only does He deliver from sin and from death—sin's wages, and from him that had the power of death, that is the Devil, but He has brought in everlasting righteousness. He not only saves His followers from Hell, but for them He has purchased heaven. Not only shall His sheep never perish, but He gives to them eternal life. He will bring many sons to glory. He has secured to them "an inheritance incorruptible and undefiled, and that fadeth not away." Full and complete then is His salvation. What are the titles given to this SAVIOUR? He is CHRIST,—as His Name JESUS signifies a Saviour, so CHRIST signifies the Anointed. He is an Anointed SAVIOUR. Thus is He distinguished from all other Saviours. For this word teaches us, that He was solemnly appointed, sanctified, and sealed to this high office by GOD the FATHER. Him did the FATHER sanctify, and send into the world in man's form and nature. But how was He anointed? Not with the oil which of old was poured on the head of GOD's chosen priests and ministers. A far better unction rested on

the all-holy JESUS. The Spirit was given unto Him without measure. "Behold," it was said of Him, "behold My Servant whom I uphold, Mine Elect in whom My soul delighteth. I have put My Spirit upon Him." And again, "The Spirit of the LORD shall rest upon Him, the Spirit of wisdom and understanding." The title CHRIST also teaches us His office. Who were they that of old were *anointed* with the holy oil? It was poured on the head of Aaron, GOD's chosen Priest for His people Israel. It was shed on Elisha's head to sanctify him for a Prophet of the LORD. It was with oil that Saul was anointed to be King over Israel. And all these were but types and figures of Him that was to come, at once the Prophet, Priest, and King of His people, JESUS CHRIST. He saves us as our Priest, by being Himself "the propitiation for our sins," our reconciliation, our peace. Thus He gave Himself for us "an offering and a sacrifice to GOD for a sweet smelling savour." He saves us as our King, by carrying on to perfection the work of grace begun in our souls, protecting us amid the miseries of this life, till He bring us to the joys of His eternal kingdom. And in this title, let us see the whole Godhead agreeing and combining for our salvation. The SON is the Anointed One,—the FATHER pours upon His SON Incarnate the heavenly unction,—and that unction is the Eternal Spirit, the HOLY GHOST. The SAVIOUR then born unto us on this day is "CHRIST," the Anointed One of GOD,—He Whom the FATHER hath sealed,—a SAVIOUR, not raised up suddenly, or for a little season to deliver from temporal enemies, but duly appointed to be a SAVIOUR by right of office for evermore,—to Whom the repenting sinner may ever come,—Who is "the Author of eternal salvation unto all them that obey Him." He is "the LORD," high and glorious Name!

He is JEHOVAH. "CHRIST," marked Him man—this declares Him GOD—GOD over all, blessed for evermore. Thus the Prophet spoke of Him as JEHOVAH, "the LORD our Righteousness." He is "LORD" by right of creation in His divine and eternal nature, "For by Him were all things created that are in heaven and that are in earth," and "without Him was not any thing made that was made." "He is before all things, and by Him all things consist."

He is "LORD" by right of inheritance—Man as Mediator between GOD and man. Him hath GOD "appointed heir of all things," and "hath put all things under His feet," and said unto Him, "Sit Thou on My right hand, till I make Thine enemies Thy footstool." This Kingdom is given Him by the FATHER in reward for His sufferings, in that He "became obedient unto death, even the death of the cross. Wherefore GOD also hath highly exalted Him, and given Him a name which is above every name; that at the name of JESUS every knee should bow, of things in heaven, and things in earth. And that every tongue should confess that JESUS CHRIST is LORD, to the glory of GOD the FATHER." He is more particularly our "LORD" by the work of redemption. He has delivered us from the hand of our enemies. He has purchased us with His blood. And to this end He "both died, and rose, and revived, that He might be LORD both of the dead and living." He is LORD of life and glory, and bestows them on His people. These names, then, "CHRIST the LORD," show Him an all-sufficient SAVIOUR,—show Him GOD and man united in one Person; as man to suffer, as GOD to redeem.

And now "unto us," brethren, this SAVIOUR was born. For us He emptied Himself of His glory, and became

man, and took on Him the form of a servant. Have we received Him as our SAVIOUR? With what feelings do we hail this day? Is it with great joy? And if so, of what nature is your joy? There is a carnal joy. Such is the world's rejoicing, with rioting and drunkenness, with banqueting and excess. Is this, think you, the joy that becomes the birthday of the Blessed JESUS, the pure, the meek, the holy? Is this the feast that He has chosen? Nay, let us cast away the works of darkness—let us not mock Him who came to turn every one of us from our iniquities—let us not insult Him with here bowing the knee before Him, and returning home to set His authority at defiance, and to scorn His mercy. It is indeed a day of rejoicing—it is the birth-day of the King of kings—but remember that He is present at your mirth—His ear is wakeful to receive your words. Let, then, your joy be such as can endure the eye of the Searcher of all hearts. O are you CHRIST'S? Are you led by His Spirit? Have you given the heart to Him? Are you daily living to please Him? If not, hasten to seek Him—for till then your joy has no foundation. It is the world's joy. Its end will be the blackness of despair. Or, are there hearts on which these good tidings fall cold and dead? Are there those who see in the birth of JESUS nothing to desire, no ground of joy, who feel no need of His salvation? If we value Him not, it is because the heart is ever dead to spiritual, alive to carnal things alone. It is because it is overcharged with surfeiting and cares and pleasure of this life. It is because we think so little of that eternal judgment—of that wrath which is reserved for the impenitent and unbelieving, the careless and the worldly—of that hell from which CHRIST is come to save us. O awake, ye careless ones, that live at ease. There will be a day when you

will know the greatness of His salvation, when "the wicked shall be turned into hell and all the people that forget GOD." We have a SAVIOUR "CHRIST the LORD." There is a spiritual joy which these blessed tidings create—the fruit of the Holy Spirit of GOD. And where is it found? In the new-born soul; in the believing, the humble, the penitent heart. There is joy of the wounded that have found healing. There is joy in those who have come weary and heavy laden to CHRIST and found rest to their souls. There is joy in the precious belief, that our sins are forgiven us for His name's sake. There is joy in the witness of the Spirit within, applying the Blood of CHRIST to the wounded guilty conscience. You then who know the SAVIOUR by faith, "rejoice in the LORD alway; and again I say, rejoice." Rejoice in His finished salvation; in Him who was anointed for you, and for you was baptized with suffering and blood; in Him who is exalted now high in glory, the LORD of all, Almighty to save. Rejoice with the Angelic host, "Glory," &c. But while you rejoice remember that you are yet sinners in a world of care, temptation, and distress. "Let your moderation be known unto all men." And if you are now content to walk in humble self-denying obedience, soon shall your joy be perfected in glory. Yea, everlasting joy shall be upon your heads—ye shall obtain joy and gladness, and sorrow and sighing shall flee away.

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## SERMON FOR THE NEW YEAR, 1853.

"Ye know not what shall be on the morrow. For what is your life? It is even a vapour that appeareth for a little time, and then vanisheth away."—*S. James* iv. 14.

SINCE we last assembled within these hallowed walls, another year has run its eventful course, and passed away to join the thousands that have in like manner gone before it. What solemn thoughts crowd upon one's mind, my brethren, as we consider the bygone year; a year, which alas! by some of us will too soon be forgotten, because the more immediate concerns of the one upon which we have entered will absorb our minds, and throw it into the shade. Yet I would fain hope that the many mercies we have received, and the gracious warnings that have been given us through the loving-kindness of Almighty GOD will not in like manner pass away from our recollection.

Ye who are tempted to be thoughtless I bid pause and hearken unto me. Think not that the year which is past is gone for ever. Think not that the many wicked words which were spoken, the many evil and impure thoughts that defiled the mind, the sinful deeds that were committed,—deeds that make me bow my head like a bull-rush, and fill me with deep pain and grief, and tempt me to cry with the prophet, "Oh that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people;"—think not, I say, that such deeds or any events which give time a colouring are ever annihilated, nay, they shall appear in the clearest and most vivid manner on that solemn, that awful day, when all shall stand

before the Judge of the whole earth to receive their final sentence. What we now glory in thinking is concealed from our fellow-man,—what would level us to the dust in humiliation if they knew, will then be brought forward in all its freshness, not only before our neighbour, but before the “kindreds of the nations”—and if we should feel pained at a small number of our race knowing our secret sins, how great will be the anguish, and deep will be the shame, when the eyes of *all* shall rest upon us in astonishment at hearing them declared by the All-knowing GOD—the Searcher of the hearts and reins.

2. And now, brethren, to consider *the mercies we have received*. One of the greatest blessings which man can possibly enjoy on earth is health; and have we not as a body, taking the whole parish through, been remarkably favoured in this respect? Sickness has visited us but slightly in comparison with others, and what sickness there has been, has not in many cases been unto death. Our thankfulness then to Almighty God for His great kindness to us His erring children should be shown not only by words but by deeds. Again, how very gracious it was in Him, when the torrents of rain which fell only a short time ago, swept away the property of many not far distant from us, submerged their houses and lands, and compelled them to seek for shelter among those of their neighbours who were willing to receive them, how truly gracious was He to spare *us*. Our lands might have been in the same state, and anxiety, distress, and misery might have prevailed, where peace, contentment and joy now reign.

These are mercies—great mercies, and those amongst us who have the means should show that they think them so, by contributing as much as they are able to



the fund for the relief of the sufferers in the late visitation of Providence.

3. And now to consider the next point—the *warnings*. We have had three peculiarly solemn ones. One for the young, and two for those who have travelled no short distance on the journey of life. How vividly, brethren, can I recall the awful feelings with which we were possessed, when the intelligence reached us of the sudden removal of two of our flock; the first thought that flashed on the mind was suggested by our holy mother the Church, in that most touching and beautiful of her offices, the office for the Burial of the Dead. "In the midst of life we are in death, of whom may we seek for succour but of Thee, O LORD?" It is a solemn moment when the pastor learns that the tie is broken which bound him to any of his flock;—that the ruthless hand of death has cut off one, perhaps, with whom in his rounds of visitation he may to his own benefit have conversed. And has not such an one been cut off? the simplicity of whose character, and kindliness of disposition were based on the true principles of Christianity, which were evidenced in a disinclination to speak of the faults of a neighbour, or if a fault were mentioned, with an accompanying word in mitigation. If the Pastors of CHRIST's Church have often to gaze on sinfulness, in its most forbidding, and sickening aspect, surely, my brethren, bright gleams of sunshine continually illumine our path, and preserve us from the truly unchristian feeling of despondency and despair.

But what, let me ask, are the warnings we have had to teach us? What are the lessons to be derived therefrom? To you, the young, the lesson stands out in bold characters. "*Remember thy Creator in the days of thy youth.*" "For ye know not what shall be on the mor-

row. For what is your life? It is even a vapour that appeareth for a little time, and then vanisheth away." The removal of one in the freshness of youth teaches you the truth of the Apostle's words. It teaches you that however healthy and strong you may appear now, before another sun sinks beneath the horizon you may be in the world of spirits. And this is even still more strongly impressed upon your minds in the death of infants, who, with the dew of holy baptism glittering on their brows, are called hence and "laid in the calm earth." Be persuaded then by me to make the most of your time, spend it as becomes the children of GOD, as those who have been adopted into His family, and thereby become entitled to the glorious inheritance of the kingdom of heaven. Pay all due honour and reverence to your parents, for do what you will, you can never repay them the great debt which you owe them. Show respect to those whom GOD has placed over you; and be ever willing to receive and act upon the advice of those who are authorised and entitled to give it you. Be kindly affectioned one to another, avoiding all quarrelling and grudging and all evil practices, and the GOD of love and peace be with you always.

2. To those who have advanced farther on the tempest-tossed ocean of life, who have journeyed many miles on the road, the sudden removal of two of declining years teaches no unprofitable lesson. Although I have but lately dwelt on these solemn events, allow me again for your spiritual benefit to press them on your attention. What should be your reflections when you have these cases of the uncertainty of human life presented to you? Should they not be somewhat similar to these? "If such persons have been removed suddenly, no notice given them previous to their withdrawal behind the veil, it may perchance be *my* turn next. And were it to be

so, is the house of my soul in such good order that it could brook the scrutinising glance of the omniscient GOD? Could I now appear without trembling in the presence of my Maker? Does not my heart charge me with numerous shortcomings? Have I not left many things undone which I ought to have done, and done many things which my conscience clearly and unfalteringly convinces me I ought not to have done? And if so, with the knowledge that 'life is even as a vapour, that appeareth for a little time, and then vanisheth away,' how ought I to act? Ought I not carefully to review the past—to recal the various events of my life, especially those of the year that is just gone, and so far as they have not been in strict conformity with GOD's word, to sorrow over them, repent heartily, and beseech the GOD of all mercy to pardon me for the sake and through the merits of my SAVIOUR." I would, my brethren, conclude this subject with the words of the great S. Basil, "Let the last day be ever before thine eyes; when thou risest in the morning be not assured that thou shalt reach the evening; and when thou art at rest on thy bed and composest thy limbs in sleep, be not confident of the coming of the morning. So shalt thou be able to refrain from all vices."

I have dwelt, brethren, cursorily on the solemn subjects which naturally arise in reviewing the Old Year, because we stand within the portals of the New, and dark and gloomy meditations should as much as possible be avoided, when bright and joyous ones have so immediately to follow. If since we last met the old year has departed, the new year has commenced its course; and as becomes a pastor first meeting his flock on such an occasion, from the depth of my heart I wish you each and all a *happy new year*. "Not as the world wisheth,

wish I you," for these words of deep meaning have become almost conventional in the wide world. But when I wish you this happiness I mean as the result of a holy well spent life, a life in which obedience to the loving commands of your blessed SAVIOUR shines forth. If the narrow way which our Church (the truest of friends on this middle earth) in strict conformity with God's holy Word has appointed for us to walk in, were carefully trodden by us her children, there can be no doubt that love, peace, joy, and all Christian graces would spring up in our hearts, and we should be as happy as it is possible to be in a state of probation—as happy as it would be good for us to be.

Of course when a mariner has a long voyage before him, and hears the winds whistle, and sees the stormy waves arise, he is anxious because no port is at hand: but when the distant headlands appear he rejoices, and when the shore is reached, his happiness is complete. So is it with us in the voyage of life, happiness is only partial; anxious thoughts about our safety will frequently arise and mar our joy, circumstances too will arise to bid us hope; but when the haven where we would be is at last reached, bright, sunny, unclouded happiness will prevail, for,

" When the shore is won at last,  
Who will count the billows past ?"

Believe me, my brethren, greater ten thousand fold would be the amount of happiness existing in the world, if we all considered that very much lay in our power to promote it, and so considering, proceeded each in our several spheres to act in a loving, and winning spirit. There is not an individual here present, who has it not in his power to make some one happy, to minister to the

comfort of some of his brethren, to smooth the ruggedness of life's path, and render it more easy to their footsteps, by kindness and gentleness in his intercourse with them, and also by sympathizing with them in their distresses. Sin has made sad work with the creation of GOD, still it has left many chinks open through which streams of happiness may flow. True it is, brethren, that the fair image in which man came from the Creator's hand has been also sadly marred; sin has nearly erased all traces of its once beauteous form; still under the recreating power of the HOLY GHOST in the waters of Baptism that image has been partially restored, and the seed sown in our hearts, if not choked by the cares and deceitful snares of the world, will restore us to more than our once perfect state in the mansions above. Many and great are the obstructions which Satan throws in our way to the attainment of true happiness. Trifling subjects are made to assume in our eyes a magnitude and importance which is not theirs, and the mind is harassed by them, while our whole energies should be exerted for the attainment of what is in truth of the utmost consequence,—“Without holiness no man shall see the LORD”—is plainly written on the pages of the Bible. Satan knows this; he knows moreover that in proportion to the increase of holiness, is the decrease of wickedness, the growth of our REDEEMER's kingdom, and the decay of his own. Therefore now, when I am urging you to make this new year a starting point in your religious career,—I mean the beginning of a new era to you in spiritual things, he will be near you, endeavouring to make void my preaching, by instilling doubts and questionings as he did to our first parent Eve. But yield not to his subtle suggestions; lend me your ears, and I beseech you, follow my advice, as that of a duly ac-

credited messenger of the King of kings, who earnestly desires that you may shine among the saintly stars that surround the throne of The Omnipotent.

If you expect, my brethren, to be thoroughly happy, without having a conscience void of offence toward GOD, and toward man, you will be woefully mistaken. Set about then living *by rule*. Things that are done anyhow, and anywhere, are irregularly done, or if regularly, they are done in a slovenly and unsatisfactory manner. This you must see continually is the case in worldly matters. O let it not be so in religious duties. If you read your Bible, do so methodically, follow the guidance of the Church in your Prayer Book, and your souls will not famish for the want of heavenly food, for these four chapters, with the psalms, are set forth for your *daily* sustenance. If you offer up your prayers to Almighty GOD, do so with all reverence, striving to keep your thoughts from wandering to the perishing things of earth, and let prayer be always preceded by self-examination, for this practice, if carefully and diligently followed, will lead us onward in our Christian course. Night after night, conviction of our numerous shortcomings will teach us humility, and make us cautious in our intercourse with our brethren. It will quicken our consciences, and make them more sensitive; what once appeared to us but a trifling thing, will become a matter of some consequence. The standard of the Gospel will appear higher in our eyes than it ever did before—not that it has changed, but the eyes with which we behold its precepts, have been enlightened from above, and we see through a clearer medium. Again; if you give alms, be very careful of the motive, that it be not for ostentation, if so, you have a shortlived reward in the praise of frail erring man. But let not your left hand know what your right hand

doeth; give for the love of your SAVIOUR; try to realize the fact that He is present in the poor, and that, what is given to them, is given to Him, and the pleasure of giving will be doubly enhanced, and your reward will be great. Some of the cold and shortsighted will caution you against giving too much away. But you may rely upon it, whatever the selfish may say, a very great truth is embodied in an old proverb: "*Alms never impoverish.*" How should they? for "He that hath pity upon the poor, lendeth unto the LORD; and look, what he layeth out it shall be paid him again." May we, my brethren, be never backward to cast into a treasury which hath so bountiful and liberal a treasurer. If we fast, let us not do so as the Pharisee did, but let us humble our souls before GOD, and deny ourselves in superfluities, yea, in a measure in necessities, if weakness prevent our abstaining altogether from them, in order that we may deal our bread to the hungry.

"Whatever thy hand findeth to do," my brethren, "do it with thy might"; lose no time, for the years fly away with surpassing swiftness. Let not another year, I beseech you, depart without witnessing a great advancement in your spiritual course. Cultivate with diligence the Christian graces, especially humility, the possession of which will earn you a high place in the heavenly courts. This is a delicate flower which grows at the foot of the Cross, and requires uncommon care in the cultivator to preserve it from perishing; strive I beseech you to gather it, and by devout prayer, and other holy exercises, obtain from the Giver of all good things, the blessed dew of His grace to nourish its roots, and cause it to blossom, and shed its fragrance around. Finally, my brethren, I beseech you, never to forget that it is your high privilege to be the sons of GOD—those who

are entitled to use the endearing expression "Abba FATHER"—and in virtue of your union with the SON of GOD you enjoy a liberty which this world knoweth not and careth not for. As an eloquent Bishop of our own Church in his own happy way saith, "The liberty of the sons of GOD is a holy and amiable captivity to the spirit. The will of man is in love with those chains, which draw us to GOD, and loves the fetters that confine us to the pleasures and religion of the kingdom. And as no man will complain that his temples are restrained and his head is prisoner, when it is encircled with a crown: so when the SON of GOD hath "made us free," and hath only subjected us to the service and dominion of the Spirit, we are free, as princes within the circle of their diadem, and our chains are bracelets, and the law is 'a law of liberty' and 'His service is perfect freedom,' and the more we are subjects, the more we shall 'reign as kings;' and the faster we run the easier is our burden; and CHRIST's yoke is like feathers to a bird, not loads, but helps to motion; without them the body falls. Such is the load and captivity of the soul, when we do the work of GOD, and are His servants, and under the government of the Spirit."

Let this be the load which we bear in the year on which we have entered, and then most undoubtedly it will be to us "*a happy new year.*"

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*Extract from a Sermon preached at S. James's Church, Whitehaven, on the Seventh Sunday after Trinity, 1851.*

See page 74.

"During the past week, my brethren, a circumstance has occurred, which it becomes me to mention, and



which cannot fail to arrest the attention of the thoughtful Christian, and inspire him with feelings of the deepest awe. Within the hallowed ground which surrounds this holy house of Prayer, was interred one, over whose remains not a single word of prayer, praise, or hope was uttered; one who gloried in denying the Christian's faith, the Christian's hope, if not the Christian's GOD; one who, alas! professed himself an infidel. The Church, whose mild and loving voice is ever wont to be raised to cheer, console, and edify, was therefore *silent*; she could not go beyond her LORD's command, and express a hope, and offer consolations which are framed for those who *die in the faith*;—"The faith which was once for all delivered to the saints." She could not bless whom GOD had not blessed, any more than Balaam could curse whom GOD had not cursed. She therefore preserved *silence*, a silence which speaks to each and all of us a solemn lesson of warning, bidding us beware that through unbelief we forfeit not the same great blessing."

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*Extract from a Sermon "ON REPENTANCE," from the Text "I acknowledge my transgressions, and my sin is ever before me." Ps. li. 3.*

DAILY SELF-EXAMINATION is a duty which should never be neglected. It is a duty, the necessity of which should be impressed upon children from their earliest infancy. It is a duty, the practice of which is highly beneficial to the soul. It keeps alive the conscience, and makes it highly sensitive of the slightest departure from the path of rectitude. If among those whom I am now addressing

there are any to be found who have neglected the duty of "examining themselves, whether they be in the faith,"—I would most earnestly exhort them not to lose one moment in returning to the practice of this most important, this most salutary discipline. If they do so in time, they may regain the narrow path; if they defer it till some more convenient period, like Felix, they may find that that period will never arrive. And when leaving this world, they will, like too many, be blind;—totally blind to the sinfulness of their past life, and receive little if any benefit from the counsel and advice of the minister of CHRIST, when he is summoned to their bedsides to speak of the four solemn subjects, Death and Judgment, Heaven and Hell. Practise this duty, and no sin will appear less heinous than it really is. When I say *practise* it, I would have you understand that "you are not to content yourself with a *hasty general* review of the day; but you must enter upon it with deliberation. Begin with the *first action* of the day, and proceed step by step through every particular matter that you have been concerned in, and so let no *time*, *place*, or *action*, be overlooked. An examination thus managed, will in a little time make you as different from yourself as a *wise man* is from an idiot." Rely upon it, that till a man is truly sensible of what are called *trifling* sins, he never can be a *true* penitent. His conscience must convict him of the miserable condition in which all are, who are bound and tied with the chain of their sins; and then his soul will be humbled, sorrowful, contrite, and cast down with grief, not merely through fear at the awful gulf of eternal torment which he was approaching; but, like David, because he had provoked so good and compassionate a FATHER. This sense of his transgressions will bring him with the Psalmist to the footstool

of the Eternal Judge, there with all humility to make confession, there to be his own accuser; there to enumerate all his known sins, with the circumstances attendant upon them; and there to sue for pardon for those which he cannot recall, saying, "O cleanse Thou me from my secret faults," and "LORD, be merciful to me a sinner." He makes resolutions of amendment, and proceeds to put those resolutions in force; the grace of GOD having touched his heart, he not only purposes to lead a new life, but actually sets about doing so; and though through ignorance, infirmity, or sudden temptation, the same sins may steal upon him, yet he humbles himself, confesses them, prays for pardon, manfully resists them, and diligently labours to check their return, or in other words, prevents their reigning or having dominion over him. He finds that when the Baptismal robe has been stained by the commission of sin, its stain is not so soon removed. He finds that when once the evil principle has got the mastery, it is not soon overthrown. He finds that every known sin hardens the heart, and darkens the conscience, and renders a man less alive to its heinousness than he was before its commission. True indeed it is that GOD of His infinite mercy has been pleased to leave on record one case of repentance at the eleventh hour for the consolation of the heavy laden sinner, and that one is the penitent thief, who on the night of the Crucifixion was to enjoy the delights of Paradise—the foretaste of heaven with the SON of GOD. The true lesson to be learned from this is *not* to *despair* of our salvation, but by no means does it sanction our deferring our repentance to a more convenient period. Little do those who are now carelessly treading the broad and beaten path which leadeth to destruction consider, that the more time they lose before

they commence the work of repentance, the greater will that work become, and tenfold more difficult to accomplish. Vainly do they imagine that some future time will be more favourable for setting about it. "Now is the accepted time," i. e. the time of grace. "Now is the day of salvation." How great temerity do they exhibit who thus delay the great work till the morrow, when for aught they know the morrow's sun may rise upon their graves. Sinner after sinner is removed by death, hurried away into the presence of that Judge, to whom the complicated map of the human heart is well known, and from whose awful tribunal there is no appeal. The mighty stream of mortality is being daily increased, and yet what effect does the sight of the removal of our fellow-beings produce? Alas! week after week in the House of GOD are we most urgently warned of the necessity of turning from our evil ways, and leading a life of holiness. In our time-honoured Liturgy we make confession of our sins, but the admonitions of the preacher are disregarded, and our confession, it is to be feared, is too often but lip service. Let us beware how we trifle with the everlasting GOD, with that Being Who neither slumbereth nor sleepeth, Who is about our path, and about our bed, and spieth out all our ways. We *may* deceive mortal man into an opinion of our goodness and sincerity, but we *cannot* deceive GOD. He knows before our confession is made what that confession will be, and whether it is really sincere; whether we are *really* penitent, or but seemingly so. "It is easy, and it is common to say, '*We are all sinners,*' but it is not always considered that such sinners as repent, and bring forth fruits meet for repentance, shall be saved; and that such as do not shall be damned." GOD grant, brethren, that not one of those, whom I now with all earnestness

address, may be found in the last day to have despised my admonitions; but that ere their sun goes down, they may have finished their appointed work, and instead of sharing the misery of the lost they may join the heavenly host in everlastingly hymning the praises of the Lamb which was slain from the foundation of the world. Seeing then that our eternal welfare depends upon the sincerity of our repentance, let us pray to GOD to give us the assistance of His HOLY SPIRIT; that not only our crying sins, but our *very nature* may be changed. Let us beware of mocking GOD, and of most wretchedly deceiving ourselves by confessing our sins without fully purposing to lead better lives for the time to come. The life of a Christian is not a stationary one, he must be either going forward, or going backward. Let us then upon whom that name has been called, who have been marked with the holy sign of the Cross as the legionaries of CHRIST, let us fight manfully under His banner against sin, the world, and the devil, and strive to continue faithful to Him whom we are sworn to obey to our life's end—let us speedily throw ourselves down before GOD's throne, and in the humble contrite spirit of Israel's King beseech the forgiveness of sins at our heavenly FATHER's hands. Let us with humble boldness approach Him pleading the all-sufficient merits of JESUS CHRIST, and our prayer, if faithfully offered, we doubt not will be mercifully accepted. With the prayers of the saintly and apostolic Bishop Wilson I would conclude, "Awaken, O GOD, the spirit of repentance in this careless world, which stands so much in need of it. Pour down Thy HOLY SPIRIT upon the hearts of all that hear these truths, that they may repent and turn to GOD, and bring forth fruits meet for repentance, for JESUS CHRIST's sake."

To whom with the FATHER, and the HOLY GHOST, &c.

*Extract from a Letter on Meditation and Prayer,  
written in the Autumn of 1852.*

"In common with others, I have felt the great difficulty of bringing my mind to rest upon a given subject, even for a few moments only, in reflection and meditation. Nevertheless, difficult as it is to do, it is most plainly our duty to persevere, and not to think of resting, until we have formed within us a meditative *habit*.

"The reason why so many fail to acquire it is, because they expect too much at first. If a person were being taught to swim, he would not immediately be placed in deep water, where he could not obtain a footing, but in the shallows, where he might practise his limbs; and when he found that he could use them in a slight degree, he would venture into deeper water. So should it be with us. We should try to fix our minds for a minute or two upon a subject,—say our LORD'S Crucifixion, or His tender consideration for His mother in the midst of His agonies; or the penitent thief's prayer upon the cross, with our Blessed Redeemer's reply. I mention these instances, as most likely to exclude others of a worldly nature. If we try this two or three times in a day, especially in the morning and evening, but better still at night, we shall not be long in acquiring the habit, and when the habit is once acquired, we may then go out into the deep, and indulge the sweets of lengthy meditation. For your assistance I have drawn up a little manual.<sup>1</sup> The passages which I have chosen from the writings of those who have gone so deeply and satisfactorily into the motives and actions which set the complex machinery of our souls in motion, are not, I think, too long for the purpose I design. I have not arranged this

<sup>1</sup> It is proposed to publish, in a separate form, the Manual which accompanied this letter.

so methodically as I should have done, had I had time at my disposal to have selected passages from these authors more leisurely. I trust, however, with GOD's blessing, it may help you in the right discharge of this Christian duty. Each passage, you must remember, is for separate meditation. The first ten are short, the eleventh lengthens, and the other passages, with a few exceptions, are pretty much the same in that respect.

I open, of course, with temptation, and the two passages so harmoniously agreeing, clearly show that whatever be the amount of temptation which assails us, it is *not* sin, unless yielded to,—unless our will is *consenting*. After a variety of other extracts, I come to some on the Cross, which cannot be too much dwelt upon; also prayer, almsgiving, and fasting, duties which spring from a right view of the Incarnation and Atonement of our Blessed LORD. For let us never forget, that “to those for whom CHRIST's Life is no example, His Death is no atonement.”

And now a word on *prayer*, especially prayer at stated times. This is attended with the same difficulty as the subject of meditation;—a *habit* has to be formed; and the formation of a good habit we know is beset with many hindrances. The great adversary, who is never weary of the work of destroying souls, redoubles his exertions when he finds the Christian earnestly striving to acquire this good habit. For prayer,—faithful, earnest prayer—is all-prevailing in the heavenly courts, and wounds, nay, overcomes Satan in spite of all his fiery darts.

You no doubt find it difficult to retire for this purpose at the exact time. When the time arrives, then, instead of going to your room, open some book, and pray, if it be but a few petitions, and the habit will be acquired, so that when the opportunity for carrying it out fully presents itself, the determination will not be wanting.”

## LYTHE PAROCHIAL TRACTS.

## I.

*Holy Baptism.*

My Brethren,

You all know how earnestly I have endeavoured to convince you of the necessity of bringing your children early to Holy Baptism, and also how I have urged those among you who have had your children *privately* baptized to bring them to church in order that they may be received as members of the flock of CHRIST, and of the number of true Christian people.

Some of you, I am rejoiced to say, have attentively listened to my reasons, and obediently followed my advice, knowing that what I said was in strict accordance with the plain teaching of the Bible, as set forth and interpreted in the Book of Common Prayer, which is the voice of the Church to *you* and to all English Churchmen. Others, I am sorry to say, have preferred following their own mistaken views instead of treading humbly in the path of obedience and duty.

To these persons who seem to think because their children have been baptized it is *needless*, it is *unnecessary*, to have them publicly received into the Church, I would say a few words, which GOD grant them grace seriously to reflect upon.



First then I would have them to consider that what the Church has appointed claims their obedience, if it be *not contrary* to GOD's Holy Word. Now no one can say that it is contrary to GOD's Holy Word publicly to receive children into the Church, but rather agreeable to the same. "For what is the end of Holy Baptism but to initiate the person into the Church of CHRIST, and to entitle him to the privileges of it? And where can there be a better representation of that society than in a congregation assembled after the most solemn and conspicuous manner for the worship of GOD, and for the testifying of their communion in it?" After this I hardly think they can consider it *needless* or *unnecessary* to do so.

Our Blessed LORD has distinctly told us to "hear the Church," (8. Matt. xviii. 17,) and that if any one "refuse to hear the Church, he is to be accounted as a heathen and a publican," (that is, as one who has withdrawn himself from Communion with CHRIST, and has renounced the Christian Covenant.) It is clear, therefore, that the Church in this case meaning its rulers, has *authority* to speak, and we therefore are bound to *obey*. Now the Church, which is our spiritual mother because we are spiritually regenerated, or born again of her in Holy Baptism, has laid down a rule that all who have been *privately baptized*, if they live (for recollect it is only when infants are dangerously ill that *private Baptism* is allowed), should be brought to GOD's House, there to be publicly and solemnly received into the congregation. For this three reasons are assigned :

I. That the congregation may be assured that the child has been *really* baptized after a Christian manner, and by a minister duly ordained and authorized to administer that Holy Ordinance.

II. That they may bear *witness* to the child's reception into the Church of CHRIST.

III. That they may call to remembrance the profession which each of them made to GOD in his Baptism.

To this I add :

IV. That the prayers of the congregation might be obtained for the child's perseverance in that holy state in which Baptism has placed it, and this every *true Christian* parent will greatly value, remembering that an inspired Apostle has said, "The effectual fervent prayer of a righteous man availeth much." (S. James v. 16.)

V. The profession of repentance and faith being required of all those who come to Holy Baptism, and there being no such profession made in the short office for Private Baptism on account of the urgency of the case, it is necessary it should be made afterwards, if the child *live*, by its sponsors, who then on the part of the child promise the future performance of these duties of faith and repentance, and also give *security* to the Church that the child now publicly received into her Communion shall be brought up in Christian principles. And this shows the gross error, and mistake of those parents who (not understanding why godfathers and godmothers are required by the Church), sometimes wish to stand sponsors for their own children. The office and duty of sponsors is to see that the child be brought up a true Christian in the sound scriptural principles of the Church, in case its natural parents should *die*, or *neglect their duty* in this respect. Hence the Church in her 29th Canon strictly forbids all parents from being admitted as godfather or godmother for their own child,—it being an office which the natural parent cannot possibly perform.

I have endeavoured to be as plain as possible in my

language, that my meaning may not be mistaken. I trust you will be able to understand what I have said, and remember that I who have written to you this letter am appointed under the vicar (who fully and entirely approves of all I have said to you on this subject), to watch over your souls, and as I have to give an account thereof at the last day, I must of necessity feel no small anxiety lest any neglect on my part should meet with a fearful visitation. I have spoken plainly, yet in love. I warn you to beware that ye despise not my words, for He Who "spake as never man spake," and Who *is the same yesterday, to-day, and for ever*, hath said unto His Apostles, and in them to all their successors, "*he that despiseth you despiseth Me, and he that despiseth Me despiseth Him that sent Me.*"

Believe me, my brethren, to be one whose heart's desire and prayer for you all is, that you may be saved.

E. J. R. HUGHES,

*Feast of All Saints, 1849.*

*Curate of Lytke.*

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## II.

### *On the necessity of frequenting the Holy Communion.*

My Brethren,

I have lately addressed a few words to you on the duty of bringing your children early to be received into the Church, that they may from the first be entitled to its spiritual privileges and blessings. I would now say a few words to those who neglect to avail themselves of the greatest of these privileges, viz., the Holy Communion.

It is very painful to find so many of you who have taken upon you your Baptismal Vows, and received the benediction of the Bishop in the holy rite of Confirmation, neglecting to come to the Holy Sacrament of the LORD's Supper. I would ask you seriously and sorrowfully whether you have forgotten the ever memorable words of our Blessed LORD, "Except ye eat the flesh of the Son of Man and drink His Blood ye have no life in you." (S. John vi.) Have you forgotten how on the night before His crucifixion, He solemnly "brake bread, and blessed it, and gave it to His disciples, saying, Take eat: this is My Body?" and how "He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it, for this is My Blood of the New Testament which is shed for many for the remission of sins?" Can you have any reasonable hope of becoming partakers with the Saints in glory everlasting, if you refuse to avail yourselves of the blessed means which GOD has thus ordained for your salvation?

You could not possibly expect to be preserved in *bodily* health for the short period of but two days, if you were to abstain from *earthly* food. How then can you expect to be preserved in *spiritual* health *all your life* if you refuse to open wide the mouth of your soul to receive that *heavenly* food, the true manna, the bread of life, the precious Body and Blood of your Crucified REDEEMER?

I might here remind you that the superior growth in holiness of the early Christians, to those of our days, is to be ascribed to their reception of the Holy Communion whenever it was administered. And in many branches of the primitive Church, especially in the Dioceses of Jerusalem and Alexandria, they never met for public worship without partaking of this Blessed Sacrament.

No excuses will avail you when summoned before the Judgment Seat at the last day for having neglected this truly necessary duty; for though S. Paul has said, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the LORD's Body," he has also said, "Let a man examine himself, and so let him eat of that bread and drink of that cup."

All open and wilful sinners, as long as they continue in the commission of sin, are forbidden to approach the LORD's Table, but all, whether guilty of sins of omission or commission, are urged to *examine themselves*, i.e., to look into their own hearts, to call to mind the sins they have committed, to confess them to GOD, to forsake them, and having prayed earnestly to GOD for His assistance, humbly to approach His Altar, there to partake of the banquet of His most heavenly food, there to receive grace to help in time of need.

You who are wont to abstain from the LORD's Table on the plea of *unfitness* or *unworthiness*, I would earnestly desire to consider the case of the good centurion: he felt himself *unworthy* to receive our Blessed LORD under his roof, yet he did not hesitate to come and prefer his request in behalf of his dying servant. Had his humility restrained him from applying to our LORD, his servant, no doubt, would have died, and his marvellous faith would not have been recorded for our edification, and his everlasting honour.

Be not then the slaves of a *false humility*; feeling your own unworthiness, approach Him Who has promised that them who come to Him, He will in no wise cast out. And let not another moment pass without making such resolutions as the following, and adhering to them:—

I. I resolve whenever there is a Communion regularly to attend.

II. I resolve, before I go, to spend some time every day either in the morning or at night in diligent self-examination.

III. I resolve to urge my children to go, and as far as I am able I will endeavour to prevail upon my friends to do so also.

IV. I resolve if anything occurs which I think ought to prevent my attending at the altar, not to keep back without asking the advice of those whom GOD has appointed to watch over my soul, i.e., the priest who has the spiritual charge of this parish.

My soul for yours, my brethren, if acting strictly up to my advice, you fail to enjoy everlasting happiness hereafter.

E. J. R. HUGHES,  
*Curate of Lythe.*

November 19, 1849.

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### III.

*What I would do were I a Sponsor.*

If I were a Sponsor,

I. I should make a point of reading the office for public Baptism *at least once* every quarter, especially the Exhortation to Godfathers.

II. I should pray regularly *every day* for my God-child.

III. I should never miss an opportunity of urging its

parents to set a good example to the child, and I would earnestly endeavour to impress them with the great truth that every child, and consequently theirs, was regenerated or new-born in Holy Baptism—that the guilt of its birth-sin as one of Adam's children was then pardoned, and grace given it to resist the devil and his agents—In one word, that the child was then made a Christian and consequently the temple of the HOLY GHOST.

IV. I should make a point of seeing that the child was taught his duty as a Christian, and was properly and thoroughly instructed in the Church Catechism. If absent, by letter I should admonish the parents and child to attend to this duty.

V. I should regularly attend the Holy Communion in order that I might receive grace to enable me to discharge this, and my other Christian duties properly.

VI. I should make a point, when the child was a sufficient age and duly prepared, of seeing him brought to the Bishop, for the Grace of Confirmation, the renewal of his Baptismal vows, and the reception of his first Communion.

E. J. R. H.

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## IV.

*How to spend the LORD's Day profitably.*

" A Sunday well spent  
Brings a week of content,  
And strength for the toils of the morrow ;  
But a Sabbath profaned,  
Whatsoe'er may be gained,  
Is a certain forerunner of sorrow."

These golden lines were written by the good Sir Matthew Hale, and no one who has read his Bible with any degree of attention, and carefully watched the course of GOD's providence, can for an instant doubt their truth.

A Sunday *well spent*, i.e. spent as it ought to be, as a day of holy rest and divine worship, cannot fail to produce that happiness which " results from a conscience at peace with its Maker." While a Sunday *ill spent* brings with it a train of misery and distress, to continue, not only in this world, but in that which is to come.

Observing with much sorrow that a great many persons are in the habit of neglecting and profaning the LORD's Day, and earnestly desiring that they may be brought to a sense of the exceeding sinfulness of this practice, and thereby prevailed upon to discharge their duty with more punctuality and reverence, I am induced to address a few plain words to you on this subject which I heartily trust you will *seriously* consider.

Attend then to the contrast which I am about to make between the true Christian, and the Sabbath-breaker.

1. *The True Christian.*

The true Christian remembers that it was on Sunday, more than eighteen hundred years ago, that our LORD and SAVIOUR JESUS CHRIST rose from the dead, and



thereby consecrated this good day to His service; and that it was on this day, while the Apostles were gathered together with one accord in one place, that the HOLY GHOST descended upon them, and enabled them to speak divers languages, thus fitting them for the important duty of building the Church by evangelising the world. As soon, therefore, as he has risen from his bed, he forgets not to bow down in private and family prayer, and earnestly to ask for grace that he and his "may so observe this day, that it may be the beginning of a happy week to them, and that none of GOD's judgments may fall upon them for profaning it." He so orders his household that most of them may come to their Parish Church, and there he conducts himself as in the immediate Presence of GOD and His holy Angels. He forgets not to kneel humbly in those parts of the service where he is directed to kneel, and to stand where he is directed to stand. He joins *audibly*, i.e. so as he may be heard in the Confession, LORD's Prayer, Creed, Psalms, and other parts of the service which are allotted to him, not leaving it to the Parish Clerk, as too many are sadly wont to do. No, he lifts up his voice in the congregation, for he knows that he is as much bound to perform *his* part of the service,<sup>1</sup> as the clergyman to perform *his*, and that by preserving silence, he forfeits that blessing which GOD has promised in His Holy Word to united prayer. He listens attentively to the sermon, not for the purpose of judging the preacher, but in order to learn his duty and humbly to perform it. After the Church services are over, he spends his time in reading GOD's Word or some devotional book, and in seeing what progress his children have made in that knowledge which maketh wise unto salvation. As night draws on he kneels down with his family and thanks GOD for the

<sup>1</sup> See Canon xviii.

blessings of the day, and humbly asks pardon for any sins which they may have been betrayed into thereon. Then commending himself into the hands of his Creator in the words of the holy Psalmist, "I will lay me down in peace, and take my rest, for it is Thou, LORD, only that makest me to dwell in safety," (Ps. iv. 8,) he goes to his bed, and rises refreshed and invigorated to discharge his duties in that state of life to which it has pleased GOD to call him.

## II. *The Sabbath-Breaker.*

How very different is the conduct of the Sabbath-breaker! When the sun has this day risen upon him he knows not what to do with himself. Instead of going to worship that GOD Who has sustained and preserved him during the week, you may see him either strolling and idling in his every-day dress at the corners of the street, staring at his more orderly neighbours who are silently wending their way to Church, or wandering with others like-minded through the fields, or sleeping away his time like the poor brute beasts who are totally devoid of reason. He forgets that our Blessed LORD and His Apostles were to be found in the Synagogue every Sabbath day; he forgets that the blessed Apostle of the Gentiles has reckoned as a mark of apostacy "forsaking the assembling ourselves together as the manner of some is," (Heb. x. 25.) He forgets that the poor benighted heathen neglects not this duty according to his light.

It makes one's heart ache to think what will be the lot of such an one when called to account in another world for the Sabbaths which he has broken, and the life he has led without GOD in the world. May he awake on this side of the grave to repentance, and not on the other to condemnation.

If the fear of future torments, which are the inevitable

lot of the Sabbath-breaker, are not sufficient to arouse him from his lethargy, the misery which it leads to in this world ought (one would think) to act as a wholesome check to the commission of this fearful sin. It is a notorious fact well known to the magistrates of this country that among the numerous culprits brought before them for theft and other crimes, the majority have been led to their commission by Sabbath-breaking. Indeed we need not go out of our own parish and neighbourhood for painful instances of this melancholy truth.

It is generally found when we miss the appearance of certain members of our flock from their wonted places at the worship of Almighty GOD, we learn that they are becoming addicted to some vicious practice, and the longer they absent themselves from the worship of the Church, the more depraved do they become, and in some cases seem to be lost to all goodness, and given up to a reprobate mind. The man who begins to yield to this sin does not remain stationary: the gallows or transportation generally terminate his career. While he ought to be praying in GOD's Holy House, he is idling away his time with sinful companions; their evil communications corrupt his mind; they persuade him to go with them to the public-house. At first he is moderate in his potations, but in a very short time he becomes familiar with the sin of drunkenness, and the habit of drinking being acquired he finds it difficult to shake off. This sin brings misery to his hearth: his wife and family, instead of looking with cheerful faces for his return home, tremble to meet him as he staggers to his door; to support him in his ungodly excesses he takes to stealing; and being apprehended, he is condemned by the laws of his country to wear out life in chains and labour in a far distant land.

Taking these two characters, viz., the true Christian and Sabbath-breaker into consideration, the happiness of the one, and the misery of the other; if you have ever led or been inclined to lead the life of the latter, I would earnestly entreat you at once to reform, and make such resolutions as the following and strictly adhere to them.

I. I resolve, by the Grace of GOD, hereafter to spend my Sundays religiously, attending the service of Almighty GOD in His Church as I am bound to do.

II. I resolve when in Church to conduct myself reverently and devoutly, and in order that I may reap the full blessings of public worship, I will join not only in heart, but with my *voice* in those parts of the service which I ought to join *audibly*.

III. I resolve to be careful in the choice of my future companions, remembering that the holy Apostle has said, "Evil communications corrupt good manners."

IV. I resolve to close the day as I began it in family and private prayer, and then I may with a good conscience lay me down to rest in the enjoyment of that peace, "which passeth the world's understanding."

E. J. R. H.

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V.

*What ought I to do in order to receive the full benefits of Public Worship?*

I. You ought to come to Church a short time *before* the service begins, in order that by silent meditation and prayer, you may prepare yourself for the important duty in which you are about to take a part.

II. You ought to listen *attentively* to the Sentences, Ex-

hortation, Absolution, and those other portions of the service which the Minister *alone* is authorised to say, applying them to your individual case, and not repeating them after him, as too many ignorant persons are wont to do.

III. You ought to join *audibly* in the service, and reverently kneel wherever your Prayer Book directs you to do so, for it is for that very purpose you come to *Church*. In your own closets you may pray either silently or audibly, just as you like, but in the courts of GOD's house you must pray so as you may be *heard*.

1. Because it is necessary to show that you fully agree in what is prayed for—our LORD JESUS CHRIST having taught us that we must agree in our asking, in order that our prayers may be heard. (S. Matt. xviii. 19.) “Nor is your silence sufficient to express such an agreement as is here required; for you must not only be willing these things may be prayed for, but you must desire that GOD should look on it as every one's particular request.”

2. Because it tends to keep alive your devotion, the voice of one stimulating the other, and exciting as it were a jealous rivalry in “worshipping the LORD in the beauty of holiness.” Indeed, your neglecting to respond audibly as the Church directs, is one great cause of wandering thoughts and irreverent deportment in the House of GOD.

3. Because you are urged to do so by the Church, not only in the Book of Common Prayer, but also in the 18th Canon, which says, “None, either man, woman, or child, of what calling soever, shall be otherwise at such times (i.e. of public worship) busied in the Church, than in quiet attendance to hear, mark, and understand that which is read, preached, or ministered; saying in their due places audibly

with the minister, the Confession, the LORD's Prayer, and the Creed, and making such other answers to the public prayers as are appointed in the Book of Common Prayer."

IV. You ought especially in the Office for the Holy Communion to *stand* at the offertory sentences, exhortation, and the hymn, "Glory be to GOD on high," and to *kneel* in the other parts of the service; and join audibly in the confession, responses, the hymn commencing "Holy, holy, holy, LORD GOD of Hosts," the LORD's Prayer, and the hymn "Glory be to GOD on high;" and after the blessing is pronounced you should not leave the Church until you have reverently eaten and drunk what remains of the consecrated elements, which will be given you by the priest.

V. You ought lastly to remember, that the very same rules which direct the minister to perform *his* part of the Service also direct you to perform *yours*, and that if he were to neglect to do his duty, and remain *silent* as you do, there would be an end to all public worship.

I would then earnestly exhort you to weigh carefully these reasons, and to begin next Sunday to do what is your bounden duty. Be not deterred from it by shamefacedness; for remember what our blessed LORD hath said, "Whosoever shall be ashamed of Me and My words in this sinful and adulterous generation, of him also shall the Son of Man be ashamed, when He cometh in the glory of His FATHER with the holy angels." S. Mark viii. 38.

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